

**An introduction to spoken Kashmiri : a basic course and reference manual for learning and teaching Kashmiri as a second language**  
**/ Braj B. Kachru**

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MICHIGAN

# An Introduction to Spoken Kashmiri

Braj B. Kachru



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आतव आ	सुउव सु
इयव इ	उयव उ
ईशारव ई	गंगव गं
उयल उ	उयल उ
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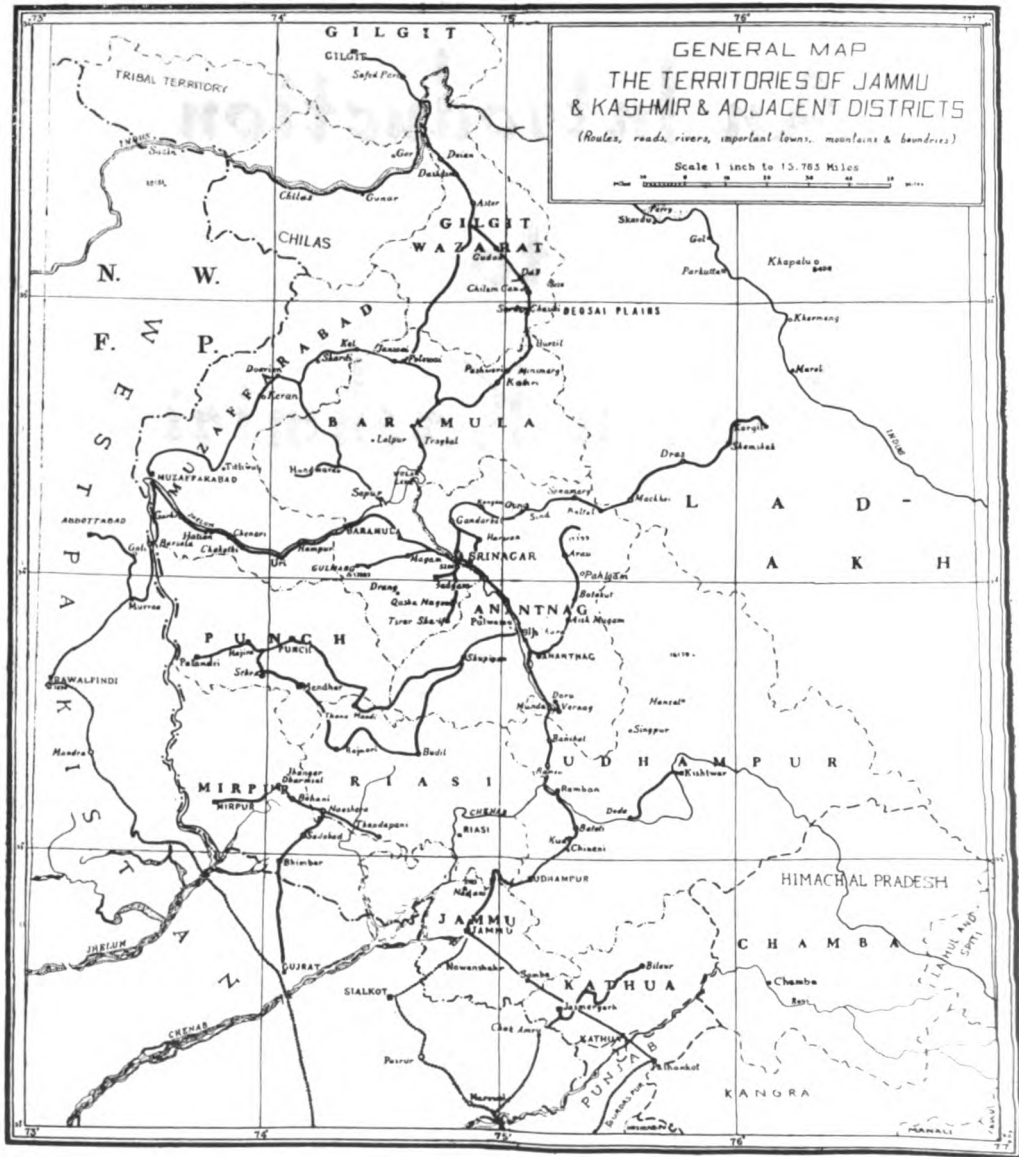
**AN EXPERIMENTAL COURSE  
NOT FOR GENERAL CIRCULATION**

# **An Introduction to Spoken Kashmiri**

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# An Introduction to Spoken Kashmiri

A Basic Course and Reference Manual for  
Learning and Teaching Kashmiri as a Second Language

## PART I

**BRAJ B. KACHRU**

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Urbana, Illinois 61801 U.S.A.  
June, 1973

*PRELIMINARY VERSION*

*AN EXPERIMENTAL COURSE: NOT FOR GENERAL CIRCULATION*

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The research project herein was performed pursuant to a contract with the United States Office of Education, Department of Health, Education, and Welfare, Washington, D.C. Contract No. OEC-0-70-3981  
Project Director and Principal Investigator: Braj B. Kachru, Department of Linguistics, University of Illinois, Urbana, Illinois, 61801, U.S.A.

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## PREFACE

In writing a pedagogically-oriented manual for learning a language, it is claimed that an author generally has a specific type of consumer in mind. These consumers are defined, for example, according to their age group or first language identification, or in terms of their goals for specialization in a particular second language. If one is guided by the latter category in planning a textbook, such a textbook is termed a "register-oriented" textbook. However, the producer of pedagogically-oriented materials soon learns that a pedagogue's partiality for particular types of language learning materials is a very personal matter. It is like one's preference for a particular vintage of wine or a pinch of special spice in a curry. Perhaps that explains why there still is no agreement on a theory of materials production. This may also be the reason that there is not a generally acceptable theory of mother-tongue or second language teaching. It is, therefore, not surprising that even now the following words of Henry Sweet, written in 1899, continue to be true:

In fact, things are altogether unsettled both as regards methods and textbooks. This is a good sign: it gives a promise of survival of the fittest. Anything is better than artificial uniformity enforced from without. (*The Practical Study of Languages: A Guide for Teachers and Learners*, [London, Dent, 1899], p. 3)

There are innumerable manuals and textbooks for teaching of western languages (e.g., English), yet, the urge to produce more--both for the western and non-western consumer--is unlimited. One reason for this ever increasing production of textbooks is that every intelligent teacher and student has his own ideas of what makes an ideal textbook. (If there is a general agreement on a

textbook, that is an accomplishment for the author.) Thus, the field of textbook writing continues to be very individualistic.

The tentative and exaggerated nature of contemporary theories, methods and techniques of textbook writing has not helped the situation. It seems to us that the primary reason for this state of the art is that we still have not gained meaningful answers to the basic theoretical and applied questions which are relevant to the textbook writing. For example, there are such questions as: What are the processes which are involved in the first (or second) language acquisition? or, What are the theoretical prerequisites for producing a satisfactory textbook for various types of learners?

We started with the above digression in order to point out that this manual has been produced for that consumer who is primarily interested in learning the Kashmiri language as a tool of cultural interaction in typically Kashmiri situations. The age group, the individual's specialization, or the learner's particular first language, did not play a serious role in the planning. The book is, however, written for the non-Kashmiris who are not familiar with either the Kashmiri language or the distinct culture of the Kashmiris.

In teaching the western languages, a teacher and a learner has, at least, a wide choice in selection of the materials, since the tradition of the textbook writing in these languages is very old. The situation in the teaching materials for the non-western languages, especially those of South Asia, is very discouraging, in terms of both their quality and their availability. Among the non-western languages, Kashmiri presents a unique problem: there are practically no teaching materials available for this language. This manual is, therefore, the first attempt to initiate pedagogical material for it.

This book has been written with a very modest goal in mind: that of presenting the language materials for Kashmiri in Kashmiri cultural settings. We have not attempted to present a new approach



to the teaching of a non-western language, far from it. If any such approach emerges out of this book, that is unintentional. The general organization of this book has been discussed in the section entitled "Notes on the plan of this manual."

The lack of any previous tradition of pedagogical materials for Kashmiri--for learning it as a first or second language--has made the author's job particularly difficult. In Kashmir where Kashmiri is natively spoken by about two million people, Kashmiri has not attained any serious status in the educational system of the state. It is the only state in India in which a non-native language has been recognized by the legislature of the state as the state language.

This manual may be used either for classroom teaching or for those wanting a self-instructional course. In the bibliography we have included a list of the supplementary materials which a teacher and/or a learner might find useful. *An Introduction to Spoken Kashmiri* has developed out of an ongoing research project on the Kashmiri language at the University of Illinois at Urbana-Champaign. We are circulating this preliminary edition to interested scholars in Kashmir and elsewhere, with the hope that their comments will help us in revising it in order to provide a better manual in the future. These materials have all the limitations and inadequacies which such language materials have that have not been tried for a prolonged period in the actual classroom situation. We propose to use this manual at the University of Illinois in a course entitled "Introduction to Kashmiri" to be offered in the Summer 1973.

We will be pleased if this manual initiates interest in the teaching and research in Kashmiri in Kashmir and elsewhere; *śubhāstu te panthānaḥ santu*.

Urbana, Illinois  
June, 1973

BRAJ B. KACHRU

## ACKNOWLEDGEMENTS

In writing this manual the author has derived great benefit from the comments, criticisms and, at times, persistent disagreements of several colleagues and students at the University of Illinois at Urbana-Champaign. Onkar N. Pandit deserves special mention for his assistance on this project almost since its inception. In his own quiet way, he evaluated each lesson and provided insightful criticism. His help was valuable for another reason, also; for a long time he was the only other native speaker of the Kashmiri language on this campus, with whom the author could converse in Kashmiri.

The author also owes special gratitude to Mohan Raina for drawing the original illustrations; to Tej K. Bhatia for commenting on several lessons from a non-native learner's point of view; to Jeanne Kriechbaum for patiently typing a complex manuscript, written mostly in a language that she did not understand; to Chin-chuan Cheng, Yamuna Kachru, Maria Keen and Girdhari L. Tikku, whose brains were picked very frequently with all types of questions, and who provided constructive suggestions on one or more sections of this book concerning presentation, style, content and translation; to Josephine Wilcock for looking after the administrative details of this project; to Lynne Hellmer and Sue Dennis for their secretarial help; to the Center for International Comparative Studies, University of Illinois Urbana-Champaign for a grant for fieldwork; to the Institute of International Studies, United States Office of Education, Department of Health, Education, and Welfare for their support of this project.

## SYMBOLS AND ABBREVIATIONS

[ ] phonetic transcription

/ / phonemic transcription

: (following a vowel) shows that a vowel is long, e.g. a:va:z 'sound'. In certain cases we have also used <sup>~</sup> above a vowel to indicate vowel length, e.g. nān

' (following a consonant) shows palatalization of a consonant, e.g., t'ol 'jealousy', kh'an 'food'

. (below a consonant) shows retroflexion, e.g., po:t 'fine silk thread'

adj.	adjective
adv.	adverb
conj.	conjunction
emph.	emphatic
f.	feminine
hon.	honorific
indef.	indefinite
inf.	infinitive
int.	intransitive
inter.	interrogative
m.	masculine
n.	noun
plu.	plural
pro.	pronoun
sing.	singular
v.	verb

HJ     Hobson-Jobson, A Glossary of Colloquial  
Anglo-Indian Words and Phrases, H. Yule  
and A.C. Burnell, London, 1886, reprinted  
1968.

R GK     A Reference Grammar of Kashmiri, Braj B.  
Kachru, Urbana, 1969.

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 NOTES ON THE PLAN OF THIS MANUAL
 

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*An Introduction to Spoken Kashmiri* is a manual for learning spoken Kashmiri of Srinagar, the summer capital of the Jammu and Kashmir state in India. The basic assumptions behind both the planning of this book and its structure are discussed below. We hope that the following notes will provide a guide to the users of this manual.

## STRUCTURE OF THE BOOK

The book is divided into eight sections. The first section provides a very brief sociolinguistic profile of the Kashmiri language. The second section describes the sounds of Kashmiri, and provides some material for pronunciation practice. The third section introduces sixteen *functional conversations* (Lessons 1 through 16). By a functional conversation is meant a situation-oriented short conversation in which the participants are primarily using repetitive language. The fourth section comprises fifteen lessons (Lessons 17 through 31). These are termed *conversations*. The aim of these conversations is to use language for discussing Kashmir-oriented topics in a semi-formal relationship between the participants. The participants are a Kashmiri and a non-Kashmiri. These conversations are longer than the ones presented in the previous section. A majority of the lessons in this section discuss the topics about Kashmir, the Kashmiris, and the important places in Kashmir. There are also two lessons about the Kashmiri fire-pot (kā:gīr) and the Kashmiri shawl merchant (śa:līvo:l). The

fifth section, entitled *Notes on advanced grammar*, provides a skeleton description of some topics on grammar which have not been discussed in the previous sections. This section may be consulted by a learner at any stage, depending on his interest and his background. The sixth section includes twelve *review exercises* that emphasize grammar, comprehension, and translation. In the Table of Contents of this book, the focus of each exercise is given to help the teacher and the learner in selecting the exercises. We have also included hints for working on the exercises. These hints should be consulted with reluctance, but, preferably not until after the answers to the exercises have been attempted. The seventh section (Lessons 32 through 45) includes fourteen *narrative texts*. These lessons discuss the following types of themes. The legend about Kashmir; the places of interest in Kashmir; a Kashmiri folk tale; some historical characters; typical Kashmiri objects; the saints, some earlier poets of Kashmir, and three modern poets of Kashmir. The last section includes specimens of Kashmiri *poetry*. These poems are by the same poets who are included in the previous section, namely, Lal Ded, Habba Khatun, Zinda Koul 'Masterji', Gulam Ahmad 'Mahjoor' and Dina Nath 'Nadim'.

#### STRUCTURE OF EACH LESSON

The lessons 1 through 31 have been structured in the following way. At the beginning of each lesson, there is an introduction to the lesson. This is divided into three brief subsections, namely, the contextual focus, the grammatical focus, and the lexical focus. After this the main lesson starts. There is at least one illustration in a majority of the lessons, drawn by a native Kashmiri artist, which provides some visual aid for understanding the lesson. In each lesson, the lexical meaning of all the new words is given before presenting a Kashmiri sentence in which the word(s) occur. The

Kashmiri sentence is then followed by a free translation into English. The translation does not necessarily provide a one-to-one correspondence with the Kashmiri sentence. Each lesson is followed by a detailed section which includes notes on cultural matters or other contextually relevant information, grammar, vocabulary, drills and exercises.

It is up to the instructor or the learners to determine how much of this section is to be used in the class. It is also up to the instructor to determine whether the drills are to be used only for the oral practice in the class or also as take-home assignments. In the lessons 32 through 50 we have provided no notes; we have only provided 'equivalents' of important lexical items.

#### STYLE OF SPEECH

The variety of Kashmiri presented in this book is my idiolect, with serious input from Onkar N. Pandit. If we use George Grierson's terms, our variety of Kashmiri may be termed "Hindu Kashmiri" though I personally do not like this term. However, we have made a serious attempt to neutralize the Sanskrit elements in our speech at the lexical level. In the narrative texts (Lessons 32 through 45), it has not always been possible to avoid the Sanskrit items. The tradition of prose writing is still very recent in Kashmiri, and the present prose is either Persianized as that of Radio Kashmir or Sanskritized. Radio Kashmir has developed a very stilted prose style which sounds like servile translations of English or Urdu news releases.

We feel that in grammar and pronunciation the difference has been substantially neutralized.

## VARIANT FORMS

In a few cases, a learner will find in this text the variant forms of the same lexical items. At the beginning, this may be a little confusing. It is, however, good to learn that human languages have a component of variation, too. Note, for example, the following. čha ~ čhi 'is' (fem. sing.); phut̪io:t̪ ~ phut̪ivo:t̪ 'change (money)'; maṣhu:r ~ mahṣu:r 'famous'.

## CULTURE NOTES

The notes given in this book on Kashmiri culture are very brief. We have attempted to cover all those points which are crucial for the understanding of the text. A learner who is interested in a more detailed treatment of either the Kashmiri culture or the literature will find the suggested reading list useful.

## GRAMMAR

In the Introduction to each lesson, the subsection entitled "Grammatical focus" gives some indication of what follows in the lesson. The grammar section which follows each lesson does not necessarily form a part of the lesson. However, we have attempted to incorporate those grammatical points in the discussion which we think are relevant to the text. It is important that an instructor and the learner do serious shunting back and forth to make those sections meaningful.

The aim of the grammatical notes is not to present a complete grammar of the Kashmiri language in this manual. These are merely skeleton notes and are not complete or exhaustive. We suggest that the author's *A Reference Grammar of Kashmiri* (RGK) be used as a companion volume to this book. The author recommends the RGK with hesitation since it needs serious revisions. In a revised version of it, ideally speaking, the author would like to retain



only its title. A Kashmiri-knowing instructor should be able to draw a learner's attention to its weak points as well as to its strong points.

In the grammar section, we have presented several tense forms in one place. This has been done for the sake of convenience; actually, such material may be presented to students in smaller sections at various stages.

#### GRADING OF MATERIALS

In the contemporary language pedagogy, it is fashionable to use the term "grading". A word on that might not be out of place here. The materials presented here have been "graded" intuitively. We have not used any statistical techniques for the vocabulary control or for grading the structures. We propose to prepare such supplementary materials in the near future.

#### TRANSLATIONS

The translation of lexical items or of constructions does not represent a formal equivalence. At places, it was difficult to establish even lexical equivalence between Kashmiri and English lexical items. For example, Kashmiri tsot is not English 'bread' or Hindi-Urdu chapati. It is a Kashmiri version of Persian na:n, which is eaten as snack with Kashmiri tea. The translation of Kashmiri tša:man as English 'cheese' also shows arbitrary equivalence.

All translations of the poems in section VIII have been done by the author, except for four va:ks of Lal Ded for which we have used the translations of George Grierson or Richard Temple.

## VOCABULARY AND GLOSSARY

In the introduction to each lesson (up to Lesson 32) there is a subsection entitled lexical focus. Under this subsection we have provided contextually determined lexical sets. After each lesson there is a list of useful vocabulary items. In Part II of *An Introduction to Spoken Kashmiri* there is also a glossary (see below).

## CONTENTS OF PART II

This manual has a companion volume (Part II). It includes a glossary which is divided into three parts. The first part gives English equivalents for Kashmiri words. The second part gives Kashmiri equivalents for English words. The third part includes a partial list of English borrowings in Kashmiri. In addition, it also includes a glossary of selected terms used in this manual and, suggestions for further reading.

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NOTE ON VOCABULARY







## A WORD OF CAUTION

At the outset we would like to caution the user of *An Introduction to Spoken Kashmiri* that in this preliminary edition there are several serious and some not-so-serious typographical and other errors. These errors are listed in an errata which appears at the end of this volume (Part II). We suggest that these corrections be incorporated in the text before actually starting the course. This should make the process of learning Kashmiri a little less difficult.

Note also that in the use of place-names and names of languages there is a variation in transcription. It might be a little confusing at the beginning. Consider, for example the following: pəhelga:m ~ pəhalga:m; niša:t ~ niša:th; kishtwārī ~ kashtawārī



I

## INTRODUCTION



## I. INTRODUCTION

### 1.0. A Sociolinguistic Profile of Kashmiri

#### 1.1. Introduction

The research on the linguistic aspects of the Kashmiri language is very inadequate and fragmentary; therefore, a clear sociolinguistic profile of the language has not emerged as yet. There are several reasons for this lack of research on Kashmiri. Consider the following observation (Kachru, 1969)<sup>1</sup>,

The last two decades, especially after 1955, have been of substantial linguistic activity on the Indian sub-continent. A large number of Indic languages have been analyzed for the first time, and new analyses of many languages have been worked out following contemporary linguistic models. By and large, this linguistic interest has left Kashmiri and other Dardic languages untouched. There are two main reasons for this neglect of the Dardic languages. First, politically, the task is difficult since the Dardic language area spreads over three political boundaries and involves three countries (i.e. Afghanistan, sections of the western part of Pakistan, and the northern part of India). Second, geographically, the terrain is not easily accessible. Thus there continues to be a great shortage of reliable and detailed linguistic literature on the Dardic language family.

In the following pages, some basic information is presented which should be of interest, as a background for the study of Kashmiri, to someone who is studying the language.

At present, the area-defined varieties of Kashmiri are very tentatively classified; and, for most of these, we do not have any descriptions or lexicons available (see Grierson, 1915; and Kachru, 1969).

### 1.2. Area and Speakers

The Kashmiri language and its dialects are spoken by 1,959,115 people in the Valley of Kashmir and surrounding areas. The language area covers approximately 10,000 square miles in the Jammu and Kashmir State.<sup>2</sup> The natives of Kashmir call their land [kəʃi:r] and their language [kə:ʃur]. In Hindi-Urdu the terms [ka:ʃmi:ri:] or [kaʃmi:ri:] are used for the language.<sup>3</sup>

### 1.3. Origin

The question of the linguistic origin of Kashmiri, and its relation, on the one hand, to the Dardic group of languages and, on the other hand to the Indo-Aryan group of languages, continues to be discussed. The question was originally raised in a serious sense by Grierson.<sup>4</sup> He claimed that, linguistically, Kashmiri holds a peculiar position because it has some formal features which show its Dardic characteristics and many other features which it shares with the Indo-Aryan languages.

There are basically the following two views on the origin of Kashmiri. The first view is that Kashmiri developed like other Indo-Aryan languages, (e.g., Hindi and Punjabi) out of the Indo-European family of languages and, thus, may be considered a branch of Indo-Aryan. Chatterjee argues that

...Kashmiri, in spite of a Dardic substratum in it people and its speech, became a part of the Sanskritic culture-world of India. The Indo-Aryan Prakrits and Apabhramsa from the Midland and from Northern Panjab profoundly modified the Dardic bases of Kashmiri, so that one might say that the Kashmiri language is a result of a very large over-laying of a Dardic base with Indo-Aryan elements.<sup>5</sup>

The second view is that Kashmiri belongs to a separate group--within the Indo-Aryan branch of Indo-European--called the Dardic (or the Piśācha) group of languages, the other two members of the group being Indo-Aryan and Iranian. Grierson suggests that

...the Piśācha languages, which include the Shiṇā-Khōwār group, occupy a position intermediate between the Sanskritic languages of India proper and Eranian languages farther to their west. They thus possess many features that are common to them and to the Sanskritic languages. But they also possess features peculiar to themselves, and others in which they agree rather with languages of the Eranian family.... That language [Kashmiri] possesses nearly all the features that are peculiar to Piśācha, and also those in which Piśācha agrees with Eranian. <sup>6</sup>

Three language groups are included in the Dardic family: the Kāfirī Group, the Khōwār Group, and the Dard Group. It is rather difficult to give the exact number of speakers of these three groups because political and geographical factors have made it impossible to secure any reliable figures. Often the number of speakers and the name of a language varies from study to study. Traditionally, the above three groups have further been sub-classified according to the languages and/or dialects in each group. In three available studies,<sup>7</sup> one finds extreme differences and confusions in both the names and number of languages listed under these three groups. These lists, according to Morgenstern<sup>8</sup>, are partially correct. Morgenstern has also pointed out other inconsistencies pertaining to the names of languages and/or dialects as they appear in these studies.

Table Showing the Speakers of Dardic Languages<sup>9</sup>

<u>Language (or Group)</u>	<u>Number of Speakers</u>
Kāfirī Group	1
Khōwār Group	3
Shinā	856
Brokpa	544
Chilāsī	82
Gilgiti	76
Sirāji	19,978
Bunjwali	550

Out of the languages of the Dardic Group, Kashmiri came under the direct influence of Sanskrit and later Prakrits, and much later under Persian and Arabic.

## 2.0. Dialects of Kashmiri

There has been no serious dialect research on Kashmiri. The outdated and rather tentative dialect classification of Kashmiri by Grierson continues to be used in current literature. Adopting the same framework, the dialects of Kashmiri may be grouped along two dimensions: (a) those dialects which are area-defined, and (b) those dialects which are defined in terms of the user.

The list of area-defined dialects given in Grierson and in the Census of India 1961 are not identical. In the latter, the following dialects are listed: Bunjwali (550); Kishtwārī (11,633);



Pōguli (9,508); Shirajī-Kashmiri (19,978); Kaghani (152); and Kohistāni (81). Grierson, on the other hand, claims that Kashmiri has "only one true dialect--Kashtawārī" and "a number of mixed dialects such as Pōguli, Sirājī of Dōḍā and Rāmbanī.... Farther east, over the greater part of the Riasi District of the State, there are more of these mixed dialects, about which nothing certain is known, except that the mixture is rather between Kashmiri and the Chibhālī form of Lahandā."<sup>10</sup>

There has been no linguistically-oriented field work on the dialects of Kashmiri. The above classifications, determined by both Grierson and the Census of India, 1961, seem to be arbitrary and subjective. Perhaps further investigation may show that Kashtawārī is the only dialect of Kashmiri, as is claimed by Grierson, and that the other varieties are (a) those based on the variations of village speech, (b) those based on Sanskrit and Persian/Arabic influences, and (c) those based on professions and occupations of speakers.

In some studies, the above (b) have been termed the religious dialects of Kashmiri (i.e., Hindu Kashmiri and Muslim Kashmiri). (See section 2.2.).

## 1. Geographical Dialects

In current literature, the following are generally treated as the area-defined dialects of Kashmiri:

1. Kashtawārī : This is spoken in the Valley of Kashtawār which lies on the southeast of Kashmir, on the upper

Chināb River. It shows the deep influence of the Pahārī and the Lahandā dialects, and is written in the Ṭakri characters.

2. Pōgulī : This is spoken in the valleys of Pogul, Paristan and Sar. These valleys lie to the west of Kasṭawār and to the south of the Pir Pantsal (Panchal) range. Bailey has used the cover-term Pōgulī for the language of this area. It is mixed with the Pahārī and Lahandā dialects.
3. Sirājī : This is spoken in the town of Ḍōḍā on the River Chināb. Whether or not it is a dialect of Kashmiri is still debated. Grierson thinks that it can, with almost "equal correctness, be classed as a dialect of Kashmiri... because it possesses certain Dardic characteristics which are absent in Western Pahārī."<sup>11</sup>
4. Rāmbanī : This is spoken in a small area that lies between Srinagar and Jammu. It is a mixture of Sirājī and Ḍōgrī, and shares features with both Kashmiri and Ḍōgrī.

In the literature, the Kashmiri Speech Community has traditionally been divided into the following area-defined dialects:

- (a) mara:z (in the southern and southeastern region),
- (b) kamra:z (in the northern and northwestern region), and
- (c) yamra:z (in Srinagar and some of its surrounding areas).

On the basis of this grouping, it is believed that the Kashmiri spoken

in the mara:z area is highly Sanskritized, and the variety spoken in the kamra:z area has had a deep Dardic influence.

Note that further research on the dialect situation of Kashmiri may show that, in addition to village dialects (and perhaps religious dialects), Kashtawārī is the only dialect of Kashmiri outside of the valley, and that the other dialects discussed above are only partially influenced by Kashmiri, since they are spoken in transition zones.

## 2.2. Sanskritized and Persianized Dialects

In earlier and current literature, it has been claimed that in terms of the users, there are two dialects of Kashmiri: Hindu Kashmiri, and Muslim Kashmiri.<sup>12</sup> The evidence presented for this religious dichotomy is that Hindu Kashmiri has borrowings from Sanskrit sources, and Muslim Kashmiri has borrowings from Persian (and Arabic) sources. It turns out that the situation is not as clear cut as has been presented by Grierson and Zinda Koul 'Masterji', for example. The religious dichotomy applies, to some extent, to Srinagar Kashmiri, but it presents an erroneous picture of the overall dialect situation of the language. We shall, therefore, use rather neutral terms, i.e., Sanskritized Kashmiri (SK) and Persianized Kashmiri (PK).

The differences at the phonetic/phonological levels between the two communities may be explained in terms of distribution and frequency of certain phonemes. The sub-system of borrowed

phonological features also is shared by the educated speakers of the two communities (e.g., /f/ and /q/). The other differences are mainly lexical and, in a very few cases, morphological. Lexically, SK has borrowed from Sanskrit sources and PK from Persian and Arabic sources. This aspect of Kashmiri, however, needs further research.

In village Kashmiri, the religion-marking phonetic/phonological and morphological features merge into one, though in Srinagar Kashmiri, as stated earlier, they mark the two communities as separate. In recent years, with the spread of education, the religious differences have been slowly disappearing. In earlier studies, the observations made on the religious dialects of Kashmiri are mainly based on lexical evidence, and whatever phonetic/phonological evidence is presented is from Srinagar Kashmiri. Consider, for example, the sound alternations in the following section.

### 2.2.1. Pronunciation

The following variations are, essentially, the substitution of different phonemes in individual lexical items. It seems that the two communities share one overall phonological system: In Srinagar Kashmiri [ɾ] alternates with [r] in the speech of Muslims. This feature is again shared by both communities in village Kashmiri, (e.g., PK gur 'horse', yo:ɾ 'here', ho:ɾ 'there'; SK gur, yo:r, ho:r). Note also, among others, the following differences:

## (a) VOWELS

- (i) central vowel → front vowel (SK rikh 'line', tikh 'run', khiṇ 'nasal mucus'; PK rikh, tikh, khiṇ')
- (ii) high central vowel → low central vowel (SK gə:th 'eagle', dəh 'ten', kəhvi 'tea'; PK gə:th, dəh, kəhvi')
- (iii) central vowel → back vowel (SK mə:ṣ 'mother'; PK mo:ṣ)
- (iv) initial back vowel → central vowel (SK o:lav 'potatoes'; PK ə:lav)

## (b) CONSONANTS

- (i) v → ph (SK kho(h)vur 'left', ho(h)vur 'wife's parents'; PK khophur, hophur)
- (ii) initial cr → c' (SK bro:r 'cat', kru:r 'well'; PK b'o:r, k'u:r)
- (iii) r → ṛ (SK gur 'horse', yo:r 'here', ho:r 'there'; PK guṛ, yo:ṛ, ho:ṛ)

## 2.2. Lexis

The lexical variation between SK and PK is based on the sources of lexical items. In SK there is a high frequency of Sanskrit items, while in PK there are Persian and Arabic borrowings. On the other hand, a number of registers (e.g., legal or business) have a high frequency of Persio-Arabic borrowings that are shared by both the communities. Note that the dichotomy of SK and PK does not always hold with reference to the use of Sanskritized words by the Hindus and Persianized words by the Muslims. There are several examples where Muslims use SK and Hindus use PK, for example, tsəndir 'moon' has a high frequency among Muslims. Consider the following two sets of lexical items.

Sanskritized: athi ṣhalun 'to wash hands', bagva:n 'God',

bohgun 'cooking vessel', ṣa:y 'tea', dariṃ 'religion',

gandun 'betrothal', goso:n 'a holyman', havah 'wind',

kho:s 'cup', kru:d 'anger', mədre:r 'sugar', mahra: 'sir',  
mīthīr 'urine', marīd 'a man', mo:l 'father', neni 'meat',  
namaska:r 'greeting', po:n 'water', pa:ph 'sin', pən  
 'good deed', pə:ʃa:mī 'trousers', pra:n 'soul', rəʃh 'amulet',  
ʃokīrva:r 'Friday', siri: 'sun', sprīg 'paradise', sopun 'dream',  
tha:l 'dish', vurībal 'kitchen for a feast', zuka:m 'influenza'.  
 The Persianized forms of these are given below.

Persianized: athī pəthrun, khōda:, pəti:lī,  
kəhvī, dī:n, nīʃə:n', phəki:r, va:v,  
p'a:lī, gosi, khand, haz, idra:r, mohn'uv, bab, na:ti (or ma:z),  
sala:m, a:b, gonah, sava:b, ye:za:rī, ruh, tə:vi:zi,  
ʃumah, akhta:b, ʃanath, kha:b, trə:m', va:zīva:n, nəzli.

### 2.2.3. Morphology

The morphological differences are of two types: those which differ in the source (see above), and those which show the presence of an item in one community which is now absent in the speech of the other community.

Note, for example, that in PK hargah has been preserved as a conjunction, but in SK it is fast disappearing, at least in Srinagar SK. In Srinagar agar is used more frequently (this is a loan from Hindi-Urdu, Punjabi). This also applies to the item mokhi (e.g., ami mokhi go:s nī bi tot, 'I did not go there for this reason.') which is restricted to PK. The use of the following declensions is also restricted to Muslims in Srinagar Kashmiri, although it is shared

by both communities in the villages:

nəm (fem. nəmɪ), nəmanhund, nəman, nəmaɪ

### 2.3. Standard Kashmiri

It is customary to consider Kashmiri, as spoken in Srinagar, as the standard form of the language. The attitude-denoting such terms as ga:mɪ kə:ʃur 'village Kashmiri' and ʃahrɪ kə:ʃur 'city Kashmiri' are frequently used to mark speakers. The administrative and educational uses of Kashmiri are still very restricted. Therefore, the process of standardization is very slow (see Section 6.0.).

In recent years, especially since 1947, Kashmiri has been used for various forms of creative writing. This has helped in developing various literary styles (see Section 4.0.).

### 3.0. The Writing Systems of Kashmiri

The aim of this manual is not to introduce a learner to the writing system of Kashmiri. We have, therefore, used a modified version of the Roman script, with some diacritical marks added. There were several reasons for this decision. The main reason is that there is no uniformity in the use of scripts for Kashmiri. In recent years, Kashmiri has been written in more than one script. The reasons for this lack of uniformity are both socio-religious and political. The following scripts are used for Kashmiri and some of its dialects.

### 3.1. The Shārdā Script

Developed around the 10th century, this is the oldest script known to Kashmiris. It is now used for restricted purposes by a small group among the Kashmiri Pandit community (e.g., for religious purposes or horoscope writing). In formation, the symbols are different from the Devanāgarī symbols, and every letter of the alphabet has a name.

### 3.2. The Devanāgarī Script

This was used by Kashmiri Hindus for writing Kashmiri literature until 1947, and is still in use today. It was made popular particularly by Zinda Koul 'Masterji' and S. K. Toshkhani.

### 3.3. The Persio-Arabic Script

This cuts across religious boundaries and is now used by both the Pandits and the Muslims. It has also been recognized as the official script for Kashmiri by the Jammu and Kashmir government

### 3.4. The Roman Script

This, too, has been used by a very small number of Kashmiris (see J. L. Kaul, Kashmiri Lyrics).

### 3.5. The Ṭakri Script

This is used in the Kashtawār area for Kashtawārī.





#### 4.0. Literary Tradition

In the Dardic group, Kashmiri is the only language which has a literary tradition. The earliest literary text of Kashmiri has been placed between 1200 and 1500 A.D. The tradition of literary writing, however, was not continuous, and there have been many significant interruptions. We may divide the history of Kashmiri literature, on the basis of the language-features and content of the texts, into the following tentative periods: the Early Period (up to 1500 A.D.), the Early Middle Period (1500 to 1800 A.D.), the Late Middle Period (up to 1900 A.D.), the Modern Period (1900-1946), the Contemporary Period (1947- ).

Mahānaya-Prakāsha, a work on Tantric worship, is considered to be the first extant manuscript written in the Shārdā script (cf. 5.0.). Little is known about its author Sitikānta Ācharyā. Grierson assigns it to the 15th century, but Chatterji and some other scholars<sup>13</sup> are of the opinion that it was composed around the 13th century. Another work, Chumma-Sampradāya, is comprised of seventy-four verses belongs to the same period. The development of prose forms of literature (e.g., novels, short stories, drama) is very recent in Kashmiri.

In this book we have written brief notes on five poets of Kashmiri. These include two poetesses, Lal Ded and Habba Khatun, and three poets, Zinda Koul 'Masterji', Gulam Ahmad 'Mahjoor', and Dina Nath 'Nadim'. We have also included some of their poems (see Lessons 45 through 50).

### 5.0. Influences on Kashmiri

In general, the languages of the Dardic-group show a large number of lexical items which have been preserved from Vedic Sanskrit and which are rarely found in other Indian languages. The Kashmiri language and literature had two major influences. First, the earliest phase of Kashmiri shows the impact of Sanskrit on Kashmiri. The second phase began after the invasions of the Muslims and the large scale conversion to Islam. This phase led to Persian (and Arabic) influences. The impact of the West on Kashmiri literature is recent.

### 6.0. kə:ʃur in Kashmir

In the current language planning of Kashmir, kə:ʃur does not play an important role. Kashmir is the only State of India in which a non-native language was introduced as the state language after the Independence. Thus, Kashmiri, which is the first language of 1,959,115 speakers, is not now in the language planning of the state. Though Kashmiri is the medium of instruction in the primary schools, the teachers have inadequate teaching materials and no motivation for teaching their own language. In this connection, the following observation continues to be true (see Kachru, 1969).

The University of Jammu and Kashmir has so far shown no interest in research in Kashmiri and/or other Dardic languages. One can count many reasons for this attitude (e.g., political, educational), but the main reason is the language-attitude of Kashmiris toward their own language. This attitude has developed over hundreds of years under varied foreign political and cultural domination and, in spite of the recent cultural upsurge, the attitude toward the language has not changed. Perhaps this is why the Government and other educational institutions do not seriously consider [kə:ʃur] under their academic domain. 14

## NOTES AND REFERENCES

- 1 Braj B. Kachru, "Kashmiri and Other Dardic Languages" in Current Trends in Linguistics, Vol. 5, ed. Thomas A. Sebeok (The Hague: Mouton, 1969), p. 284.
- 2 Registrar-General and Census Commissioner of India, Census of India, Vol. 1, Part 2, Language Tables (Delhi: 1965).
- 3 In English a number of spellings have been used in literature for transliterating the word Kashmiri, e.g., Kaschemiri, Cashmiri, Cashmeeree, Kacmiri.
- 4 For arguments in favor and against these two views, cf. G.A. Grierson, The Linguistic Survey of India, Vol. 8, Part 2, p. 235 and pp. 241-253; Sunitikumar Chatterji, Indo-Aryan and Hindi, 2nd edition (Calcutta: 1960), pp. 130-131; Languages and Literatures of Modern India (Calcutta: 1963, pp. 33-34; M.S. Namus, "Origin of Shina Language" in Pakistani Linguistics 1962, Lahore, pp. 55-60; Census of India 1961, pp. ccii-cciii; Braj B. Kachru, op. cit.
- 5 Sunitikumar Chatterji, Languages and Literatures of Modern India (Calcutta: 1963), p. 256.
- 6 G.A. Grierson, "The Linguistic Classification of Kashmiri", Indian Antiquary, XLIV, (1915).
- 7 For sub-classifications of languages/dialects under these three groups see: "The Dardic branch or sub-branch of Indo-European" in the supplement "Languages of the World: Indo-European Fascicle One" of Anthropological Linguistics, Vol. 7, No. 8, Nov. 1965, pp. 284-294; Grierson, G.A., Linguistic Survey of India, Vol. 8, Part 2, p. 2; A. Mitra, Census of India, 1961, Vol. 1, an introductory note on classification by R.C. Nigam, Registrar General, India, (Delhi: 1964), pp. ccii, cciii, ccxxxiv, 216, and 401. The following review article based on the available published literature, presents the same sub-classification as given in the above studies: Braj B. Kachru, "Kashmiri and Other Dardic Languages", in Current Trends in Linguistics, Vol. 5, pp. 284-306. It seems that if Morgenstern's observation is correct, then all the above mentioned studies are misleading. Kachru (op. cit.) has referred to this confusion in the available literature on the Dardic languages in his study. Note the following: "We do not have reliable figures even

about the number of speakers of these languages. What is worse, in the available studies, there is no uniformity about the number and names of languages which are included under the Dardic group". (Ibid., p. 286)

The following are some of the important studies on the Dardic group of languages (mainly on the Kāfirī and Khōwār).

S.A. Burnes, "On the Siah-Posh Kafirs: with Specimens of their language and costume", Journal of the Asiatic Society of Bengal, Vol. 7, (1838); G. Morgenstierne, "Indo-European K in Kafirī", NTS, Vol. 13 (1945); "The Personal Pronouns first and second plural in the Dardic and Kafir Languages", IL, Vol. V (1953); Ernest Trumpp, "On the Language of the So-called Kafirs of the Indian Caucasus", JRAS, Vol. 29 (1862), (also cf. ZDMG, Vol. 20, 1868).

G. Morgenstierne, "Some Features of Khowar Morphology", NTS, Vol. 24 (1947); "Sanskrit Words in Khowar", in Felicitation Volume Presented to Professor Sripad Krishna Belvalkar, ed. S. Radhakrishnan, et. al. (Benaras: 1957); D.J.T. O'Brien, Grammar and Vocabulary of the Khowar Dialect (Chitrali), with Introductory Sketch of Country and People (Lahore: 1895).

See also footnote 9 for Shinā.

8

In a personal communication dated June 1, 1970, Georg Morgenstierne, makes the following points about the classification of the Dardic group of languages:

- a) Wai-ala is identical with Waigali of which Zhonjigali is a sub-dialect;
- b) Prasun is another name for Wasṭ-veri;
- c) the correct form [of Ashkund] is Ashkun;
- d) Dameli [not mentioned in any of the lists in above mentioned studies (see fn. 7)] "might possibly be included" among the languages in the Kafir group;
- e) "Gowar-bati, Pashai and Tirahi are not Kafir languages, and Lagman, Deghani (for Dehgani) are neither alternative names for Pashai as a whole, nor well-chosen names for the most important dialects of this extremely split-up language";
- f) Bashkarik belongs (together with Torwali and other dialects) to the Kohistani group, "at any rate in the generally accepted meaning of this term";
- g) Gujuri is not a Kafirī nor even a Dardic language; under Shinā the archaic Phalūra (in Chitral) should be mentioned.

In addition to this he has also made certain points about the Khowar group. This communication of Morgenstierne

makes it clearer that we still do not have even a definitive or reliable classification of these languages. The three studies mentioned in fn. 7 are therefore to be taken as very tentative and in many cases misleading and incorrect.

- <sup>9</sup> Cf. The Census of India, 1961 (Delhi: 1964), pp. ccii-cciii. Note that the Census Report makes it clear that "...the Kafir and Khowar groups of speakers have their main concentration outside the Indian territory...".
- <sup>10</sup> The Linguistic Survey of India, Vol. 8, Part 2, p. 233.
- <sup>11</sup> Ibid., p. 433.
- <sup>12</sup> Braj B. Kachru, op. cit.
- <sup>13</sup> Sunitikumar Chatterji, Languages and Literatures of Modern India (Calcutta: 1963), pp. 258-259.
- <sup>14</sup> Kachru, op. cit., p. 300.



11

# THE SOUNDS OF KASHMIRI

## II. THE SOUNDS OF KASHMIRI

### 1.0. INTRODUCTION

In this section, we shall discuss the sounds of Kashmiri, and provide illustrations to give the learner the basic idea of these sounds. A detailed drill-oriented section, entitled Pronunciation Practice (See, 2.0.), follows this section. It is expected that both the teacher and the student will concentrate on that section in order to focus on the particular sounds which a learner might find difficult. The only way to learn a non-native sound is to understand its production, and then drill until a native speaker of the language is satisfied that it is a close approximation of the sound.

The sounds of Kashmiri have been divided into two main sections: vowels (See, 2.1., below), and consonants (See, 2.2, below).

### 1.1. VOWELS

There are eight vowels in Kashmiri, i.e.,

- (a) two high vowels, front and back: i and u
- (b) two mid vowels, front and back: e and o
- (c) one lower-mid back vowel: ɔ
- (d) three central vowels, high, mid, and low: ɨ, ə, and ʌ.

All the eight vowels have long forms. Note the following.

- (i) i and i: are high front unrounded vowels. These are close to Hindi-Urdu i as in milna: 'to meet' and i: as in asli: 'real'



They are also like the vowels in English bit and beat, respectively.

In Kashmiri i and i: are in free-variation with palatalized glides yi and yi: in initial position. Consider, for example, insa:n ~ yinsa:n 'a man' and idra:r ~ yidra:r 'urine'. In initial position i and i: are found in the speech of educated Kashmiri speakers, while yi and yi: have a high frequency in the speech of uneducated Kashmiris. This may be partly due to the influence of Hindi-Urdu. In learning Kashmiri as a second or foreign language, it may be desirable to focus on i and i: in initial positions rather than on yi and yi:.

Examples:

<u>i</u>	insa:n	man
	imtiha:n	examination, test
	bihun	to sit down
	khir	rice pudding
<u>i:</u>	i:d	Muslim festival, <u>Id</u>
	či:z	things, articles
	asli:	real
	pi:r	Muslim priest

(ii) u and u: are high-back, rounded vowels. These are similar to the vowels in Hindi-Urdu, duka:n 'shop' and du:r 'far', or English, put and loot.

Examples:

<u>u</u>	su	he
	chu	is

	parun	to read, to study	
	vanun	to tell, to say	
31	<u>u:</u>	u:tri	day before yesterday
		tsu:r	thief
		nu:n	salt
		gu:r	milkman
		khu:n	blood

(iii) e and e: are mid-front, unrounded vowels.

Examples:

<u>e</u>	neni	mutton, meat
	ṭeksi:	taxi-cab
	beni	sister
	heri	upstairs
<u>e:</u>	ne:r	(you) go out (imp.)
	tse:r	delay
	saphe:d	white
	ḍalge:ṭ	Dal Gate (place name)

(iv) o and o: are mid-back, rounded vowels. o: is similar to Hindi-Urdu do: 'give' and vo: 'that' .

Examples:

<u>o</u>	obur	clouds
	por	read (past tense)

poṭ woolen cloth

moṭ fat

loṭ tail

o: o:t flour

mo:l father

kho:s Kashmiri cup

o:s (he) was

(v) ɔ and ɔ: are lower-mid, back vowels.

Examples:

ɔ soḍi simple person

poṇ' good deed

boṇ down

soṇ gold

lokuṭ small

so she, that (fem.)

ɔ: so:d one and a quarter

so: she (not within sight, emphatic)

ho: she (within sight, emphatic)

(vi) i and i: are high-central vowels.

Examples:

i tir a piece of rag, paper, etc.

bi I (first person pronoun)

gandī	dirty
batī	food, cooked rice
<u>ī</u> :	tī:r
	cold
krī:r	a cruel woman

(vii) ə and ə: are mid-central vowels.

Examples:

<u>ə</u>	ər	in good condition (fem.)
	kəʃi:r	Kashmir
	tsər	sparrow
	lər	house
<u>ə:</u>	ə:r	plum
	ə:l	cardamom
	lə:r	cucumber
	kə:ʃur	the Kashmiri language

(viii) a and a: are low-central vowels. These are close to Hindi-Urdu a and a:, as in das 'ten' and na:m, 'name' respectively.

Examples:

<u>a</u>	anun	to bring
	andar	inside
	agar	if
	asun	to laugh
	amarna:th	Amarnath (proper name)

<u>a:</u>	a:va:z	sound
	duka:n	shop
	sapha:	clean (adj.)
	a:r̥ti:	Hindu mass devotional singing

#### 1.1.1. Nasalized Vowels

In section 2.1. we presented sixteen vowels of Kashmiri. There are eight pairs which are distinguished on the basis of length. That is, one member of the pair is a short vowel and the other member is a long vowel. In Kashmiri, the vowel length is distinctive, and, therefore, crucial for intelligibility.

The other important characteristic of Kashmiri vowels is that they may be nasalized or non-nasalized. This characteristic gives us another distinctive category of Kashmiri vowels. We shall present these vowels again in pairs of nasalized and non-nasalized so that the contrast becomes clearer.

#### 1.1.2. Nasalized Long Vowels

The following long vowels are nasalized.

- (i)     i: and ĩ:
- |       |               |
|-------|---------------|
| ri:th | tradition     |
| rĩ:th | incessant cry |
- (ii)    e: and ẽ:
- |       |                  |
|-------|------------------|
| ʃe:kh | a Muslim surname |
| ʃẽ:kh | a conch          |

re:t(h)

rate, price

tsẽ:th

somersault

(iii) ə: and ǝ:

ə:t(h)

eight

ǝ:t(h)

the stone of a fruit

tə:t(h)

dear (fem.)

tǝ:t(h)

a thick or viscous substance

bə:t(h)

song

bǝ:t(h)

bamboo

(iv) u: and ũ:

pu:t(h)

strong

vũ:t(h)

camel

lu:t(h)

loot

lũ:t(h)

side or corner of a piece  
of cloth

tsũ:t(h)

apple

(v) o: and õ:

čo:t(h)

bruise (noun)

čõ:t(h)

mouth

vo:t

(he) arrived

võ:t(h)

depth

### 1.1.3. Nasalized Short Vowels

The following short vowels are nasalized.

(i) e and ẽ

reh	flame
kẽh	some, any

(ii) o and õ

god	hole
gõd	bouquet

(iii) ə and ẽ

əz	a Kashmiri Muslim name
ẽz	goose
pəz	truthful (fem.)
pẽz	monkey (fem.)

(iv) a and ã

kah	eleven
kãh	someone, anyone

## 1.2. CONSONANTS

There are twenty-seven consonants in Kashmiri. They may be grouped into the following categories: 12 stops, 5 affricates, 2 nasals, 4 fricatives, 1 lateral, 1 trill, and 2 glides. A brief description of these is given below.

1.2.1. Stops

These are pronounced with a complete closure in the same way as in Hindi-Urdu and English. The air pressure builds up behind the closure and is released with a mild explosion. The stop sounds are of the following three types: (1) voiceless unaspirated p t ṭ k, (2) voiceless aspirated ph th tḥ kh, and (3) voiced unaspirated b d ḍ g.

On the basis of place of articulation, these may further be grouped into four types.

(i) bilabial

The two lips are the primary articulators, and these are completely closed. The p, ph, and b are bilabial stops. They are pronounced in the same way as p, ph, and b in such Hindi-Urdu words as pa:ni: 'water', phu:l 'flower', and bartan 'utensil'. The Kashmiri p is not aspirated, as in English put, it is like p in spin. The b is pronounced the same way as the b in English bull or body.

<u>p</u>	palav	clothes
	parun	to read
	pa:lakh	spinach



ph	pharun	to steal
	phal	fruit
	po <sub>o</sub> ph	father's sister
	phaṭun	to be drowned
b	baṭi	Kashmiri Pandit
	bati	food, cooked rice
	sabzi:	vegetables
	bah	twelve
	bab	breast (woman's)

(ii) dental

The tongue tip articulates with the upper teeth. The t, th, and d are dental stops. They are pronounced in the same way as the comparable stops in Hindi-Urdu ta:l 'rhythmic beat', tha:na: 'police station', and dard 'pain'.

t	tal	under
	tulun	to lift
	vati	roads
th	thavun	to keep
	thod	tall (mas., sing.)
	kath	story
d	do <sub>o</sub> d	milk
	kad	height
	bo <sub>o</sub> d	wisdom

(iii) retroflex

The tongue tip is curled back. It articulates with the hard palate. The ṭ, ṭh, and ḍ are retroflex stops. These sounds are similar to the initial sounds of the Hindi-Urdu words ṭa:ṭ 'gunny bag', ṭhand 'cold' and ḍar 'fear', respectively.

ṭ	<u>ṭ</u>	ṭāg	pear
		koṭ	boy
		o:ṭ	flour
ṭh	<u>ṭh</u>	ṭhi:kh	all right, good
		ə:ṭh	eight
		ṭhu:l	egg(s)
ḍ	<u>ḍ</u>	ḍā:ṛ	stretcher
		oḍ	half (mas.)
		boḍ	big (mas., sing.)

(iv) velar

The back of the tongue articulates with the soft palate. k, kh, and g are velar stops. These sounds are similar to initial sounds in the Hindi-Urdu words ka:m 'work', kha:na: 'food' and ga:na: 'song', respectively.

k	<u>k</u>	kus	who
		kan	ear
		pakun	to walk
		kul	tree
kh	<u>kh</u>	khan	(you) dig
		khasun	to climb

le:khun	to write
akh	one (numeral)
ga:ḍ	fish
kā:gar	Kashmiri firepot
rag	vein
gɔph	cave
garɨ	home

### 1.2.2. Affricates

Affricates, as well as stops, are produced by a complete closure of the vocal tract at some point. However, the release of the closure of an affricate is slow, compared with that of a stop. There are three types of affricates: (1) the voiceless unaspirated ts and č, (2) voiceless aspirated tsh and ch, and (3) voiced unaspirated ʤ. These are further divided into the following groups, on the basis of the place of articulation.

#### (i) alveolar

The tip of the tongue touches the upper teeth. The ts and tsh are alveolar affricates.

<u>ts</u>	tso:r	four
	bə:ts	member(s) of a family
	kəts	how many
	tsər	sparrow

<u>tsh</u>	tshā:dun	to search
	dotsh	a handful
	pritshun	to ask

(ii) palato-alveolar

These are produced by touching the blade of the tongue to the front part of the hard palate. The release is very gradual. These sounds are similar to the initial sounds in the Hindi-Urdu ča:l 'gait', cha:l 'skin', and ja:l 'net'.

<u>č</u>	čon	to drink
	tsɔči	bread, <u>chapatis</u>
	ko:či	lane
	koč	raw (mas. sing.)
<u>čh</u>	čhapa:vun	to print
	čhu	is
	pačh	a fortnight, two weeks
	lačh	one hundred thousand
	ačhibal	Achabal (place name)
<u>ǰ</u>	ǰa:n	good
	ǰarni	stream
	ǰa:pa:n	Japan
	biǰli:	electricity
	ǰaǰ	judge (of a court)

1.2.3. Nasals

At the phonetic level, there are four nasals in Kashmiri: m, n, n', and ŋ. In the phonological descriptions of the language, these have been reduced to only two, /m/ and /n/. The ŋ occurs only before homorganic stops.

in medial and final positions, e.g., lang 'thigh' and rong 'clove'. In phonological descriptions, the ɲ is treated as an allophone of the /n/ which occurs before velar stops. The palatal nasal is treated as a combination of ɲ + palatalization (see p. 57). This seems desirable since almost all consonants have a palatalized counterpart. We shall, however, discuss m, n, and ɲ below.

The m is a bilabial nasal, produced as the m is in the English man or in the Hindi-Urdu ma:ma: 'mother's brother'. The n is an alveolar nasal. It is produced as the English n is in now; in the Kashmiri n, however, the tongue is pressed against the upper teeth. It is also similar to the Hindi-Urdu n, as in na:ta: 'short sized'. The velar ŋ is produced by the back of the tongue touching the soft palate. It is similar to the English ng in sing or ring, or the Hindi-Urdu rang 'color' or sang 'in company with'.

<u>m</u>	ma:m	mother's brother
	lamun	to pull
	kə:m	work
	mal	dirt
<u>n</u>	nas	nose
	pa:n	body
	nalki	water tap
	na:rʃi:l	coconut
	na:r	fire
	pan	thread

	<u>ŋ</u>	baŋgi	Indian hemp
		laŋg	thigh
		ḍaŋg	style
		meŋg	temple (part of the body)
		roŋg	clove
		maŋgun	to ask, to demand
		loŋgun	a traditional wooden pot used for measuring food items

#### 1.2.4. Fricatives

In the production of fricatives, air passes out through a narrow passage formed by a constriction in the vocal tract which produces the friction. In Kashmiri, there are four fricatives. Three of these, s, ʃ, and h, are voiceless; the fourth, z, is voiced. These sounds are similar to those in the following Hindi-Urdu words: sa:th 'with', ʃa:m 'evening', ha:th 'hand', and za:lim 'cruel'. The initial sounds in the English words son, shock, hand, and zebra are also similar to Kashmiri s, ʃ, h and z respectively.

The fricative sounds occur at the following places of articulation: (alveolar) s and z, (palato-alveolar) ʃ, and (glottal) h.

	<u>s</u>	sath	seven
		sə:r	stroll, walk
		asun	to laugh
		ə:s	mouth

az	<u>z</u>	az	today
	zəru:r	certainly	
	bo:zun	to listen	
	za:nun	to know	
	zana:n̩i	woman	
še	<u>š</u>	še	six
	šikə:r'	Hindi-Urdu, <u>shika:ra:</u>	
	kə:šur	a Kashmiri (mas.)	
	paš	roof	
	šē:kra:ča:r	Shankracharya (temple)	
hath	<u>h</u>	hath	one hundred
	hazratbal	Hazratbal (mosque)	
	Habikədal	Habakadal (place name)	
	hos	elephant	
	h'uhur	father-in-law	
	kēh	some, any	

#### 1.2.5. Lateral

In Kashmiri, there is one alveolar lateral, l. It is produced by touching the teeth ridge with the tip of the tongue, while the air passes out around the sides of the tongue. The pronunciation is similar to that of the Hindi-Urdu l in la:l 'red' or the English 'clear-l' as in luck. It is not a 'dark-l' as in the English well or all.

١٧	<u>l</u>	laʃh	one hundred thousand
		la:ri:	lorry, bus
		tsalun	to runaway, to escape
		mal	dirt
		ralun	to mix, to mingle

### 1.2.6. Trill

There is one trill, r, in Kashmiri. It occurs in the alveolar position, and it is similar to the Hindi-Urdu r in ra:t 'night' or ra:sta: 'way'. It is a tongue trill, produced by mildly tapping the blade of the tongue against the teeth ridge.

ر	<u>r</u>	ra:th	yesterday
		ranun	to cook
		ra:zi	king, maharaja
		parun	to read
		garim	warm
		lær	house
		nær	arm

### 1.2.7. Glides

The glides, v and y, are produced in labio-dental and palatal positions, respectively. The v is similar to the Hindi-Urdu v in vatan 'country' or dava: 'medicine'. The y is similar to the English y in yesterday, or the Hindi-Urdu y in yahā: 'here'.



v	va:r(ī)yah	many, several
	va:n	shop
	vakhīt	time
	vatsun	traditional Kashmiri song
	tra:vun	to drop
	davun	to run
	z'av	tongue
y	ya:r	friend
	yakh	cold (adj.), ice
	yakhin'	(a Kashmiri dish of lamb cooked in yogurt)
	yapə:r'	this way
	yəndir	spinning wheel
	yəmbirzal	narcissus

## 2.0. PRONUNCIATION PRACTICE

The following section provides lists of words arranged for pronunciation practice of Kashmiri sounds. These may be rearranged by an instructor and/or a student on the basis of the difficulties in acquiring a new sound system. A non-Indian who is studying the language (a speaker of English, for example) will perhaps find it more difficult to master the following in the sound system of Kashmiri.

- (i) The aspirated and unaspirated contrasts in the initial position (e.g., p, ph; and k, kh).
- (ii) The retroflex sounds (e.g., ṭ, ṭh, ḍ).
- (iii) The central vowels, especially ɨ and ɨː.
- (iv) The nasalized vowels, especially the central nasalized vowels (e.g., ɨ̃ and ɨ̃ː).
- (v) The contrast between palatal and non-palatal sounds.  
(See pp. 54-58.)
- (vi) The evenly distributed stress in Kashmiri. Kashmiri, like Hindi-Urdu, is a syllable-timed language, as opposed to English which is a stress-timed language. In Kashmiri, one function of stress is that it is used for emphasis.

It is possible, on the other hand, that the speakers of Indo-Aryan and Dravidian languages will have no particular difficulty with several of the above features. Perhaps, they will find it difficult to master the central vowels, especially i and its long and nasalized counterparts. It is expected that the users of this Introduction will, therefore, focus on the drills according to the needs of the individual and the class.

io	əs'	we
ke	kən'	stone
	tsər	sparrow
	dəh	ten
	məts	mad woman
	əmi:r	rich
	yəndir	spinning wheel
	yəmbirzal	narcissus
ə:	ə:l	cardamom
et	ə:th	eight
	kə:m	work
	mə:ʃ	mother
	lə:r	cucumber
	ə:ni	mirror
	kə:phi:	enough
	bə:d'ya:ni	fennel seed

ləʔ	əz	goose
	pəz	monkey (fem.)
ləː	əːtʰ	stone inside of a fruit
	ḍəːʃ	stretcher
	pəːtʃh	five
	məːz	myrtle
	ləːtʃh	eunuch
	həːz	boatman
la	akh	one
	kath	story
	kah	eleven
	aksar	often
	agar	if
	ʃalʃal	quickly
	tagun	to know how
	dapun	to say, to tell
	magar	but
	raʔun	to receive, to catch
	laʃh	one hundred thousand

<u>a:</u>	a:	yes
	ačha:	all right
	a:ra:m	rest
	kita:b	book
	ba:sun	to seem
	ma:nun	to agree
	s'atha:	very, many
	ha:lath	condition
	lipha:ph̃i	envelope, paper sack
	šaka:yath	complaint
	va:r̃i va:r̃i	slowly
<u>ka:</u>	kāh	any, anyone
<u>ka:</u>	tshā:ṭh	swimming
	kā:giṛ	Kashmiri firepot
	kā:ḍur	baker
	khā:dar	wedding
	tshā:ḍun	to look for

dā: dur	vegetable seller
vā: gun	eggplant
gā: darbal	Gandarbal (place name)

i

yi	this
khir	rice pudding
čith'	letter
tim	those
niš	near
gindun	to play
da: ni	paddy
iĵa: zath	permission
intiza: m	arrangement
tsat iĵih	forty
aki aki	one by one
anigaṭi	darkness

i:

i: d	Id (Muslim festival)
ĵi: l	lake
mi: l	mile
ši: n	snow
əmi: r	rich
asli:	actual
kəši: r	Kashmir
gəri: b	poor
ĵaldi:	haste

	na:rʃi:l	coconut
	biʃli:	electricity
	ʃə:yri:	poetry
ĩ:	pĩ:ts	little (fem., sing.)
	rĩ:ʰ	an incessant cry
ĩ:	tĩ	and
	zĩ	two
	kinĩ	or
	khɔtĩ	than
	ganʰĩ	hour
	pə:sĩ	money
	patĩ	afterwards
	akivuh	twenty-one
	tsəndirva:r	Monday
ĩ:	krĩ:r	cruel (fem., sing.)
	grĩ:s'	peasants
	tĩ:r	cold
	dĩ:th	demon
	kĩ:math	price
ĩ:	khĩ:kh	one who speaks through her nose

e

tre

three

ṭeksi:

taxi cab

teli

then

nečuv

son

neni

meat

beni

sister

beyi

also, and

yeli

when

geṣṭ havis

guest house

pensali

pencil

ṭeliviṣan

television

e:

khe:t

field

khe:l

sport

ge:ṭ

gate

tse:r

apricot

te:z

fast

re:ṭ(h)

rate

he:r

staircase

ze:čhar

length

ṭe:bil

table

ne:thir

marriage

ne:run

to leave

de:və:li:

Diwali (the Hindu festival  
of lights)



le'	kēh	something
le:	krē:kh	stone set in a ring
	tē:th	kink
	rē:ph	a small thing
	šē:kh	conch shell
	šē:kra:ča:r	Shankracharya (temple)
lo	oḍ	half
	kot	where
	koh	mountain
	boṭh	bank
	bod	bunch (classifier)
	voṭ	family room (on the ground floor)
	son	deep (mas.)
	h'on	to buy
	ordu:	Urdu
	bomva:r	Tuesday
	mohbath (n.)	love
	šokirva:r	Friday
lo:	kho:s	Kashmiri cup
	mo:l	father
	vo:n'	grocer
	so:n	our(s)

	o:m dɔd	milk
	o:lav	potatoes
	ko:či	lane
	ko:tur	pigeon
	bo:lun	to speak
	ro:zun	to live
	ho:tal	hotel
	ro:ganʃo:š	(a Kashmiri meat dish)
ॐ	kōḍ	thorn
	pōz	monkey
	mōḍ	kohlrabi (sing.)
	ṛgiṣ	finger
ॐ:	čō:ṭh	mouth
	brō:ṭh	before
	vō:ṭh	depth
	šō:ṭh	dried ginger
	pō:par	Pampur (place name)
	brō:ṭhkun	ahead
	sō:čun	to think

८	dod	milk
	son	gold
	tsodah	fourteen
	nokhsa:n	loss
	poša:kh	clothing
	bodva:r	Wednesday
	boṽun	to grow
	ropay	rupee
	vozul	red (mas., sing.)
	volur	Wular Lake
	vošlun	to blush
	mokla:vun	to finish
	mol	price
	mokh	face
१०	so:d	one and a quarter

<u>u</u>	gur	horse
	n'un	to take
	hund	of
	akuy	one (emphatic)
	atsun	to enter
	karun	to do
	ɟangul	forest
	ɟumah	Friday
	truvah	thirteen
	thavun	to keep
	vanun	to say, to tell
	h'akun	to be able to
<u>u:</u>	ku:r	girl, daughter
	gu:r	milkman
	gru:s	peasant (mas.)
	tsu:r	thief
	ɟu:n	June
	tu:n	navel
	nu:n	salt
	hu:n	dog
	ɕu:k'dar	doorman
	ɕu:kir	basket
	ɖu:gri:	the Dogri language
	khu:bsu:rat(h)	beautiful

<u>ũ:</u>	kũ:s	younger (mas.)
	khũ:t	kick
	tsũ:th	apple
	lũ:t	corner of a piece of cloth
	vũ:th	camel
	ḍũ:gɨ	a kind of large boat
	brũ:th' kin'	from the front
 <u>k</u>		
	kən'	stone
	kə:m	work
	k'ah	what
	kath	story
	ka:l	time
	kita:b	book
	kɨ:math	price
	ke:li	banana
	kẽh	some, something
	kot	where
	ko:tah	how much (mas., sing.)

kh

kun	alone (mas., sing.)
ku:r	girl, daughter
akivuh	twenty-one
kha:s	special
khir	rice pudding
khîr	slide (n.)
khe:t	field
kho:s	Kashmiri cup
kh'on	to eat
khə:li:	empty
khasun	to climb
khî:mi	tent
khoŝi:	happiness
khɔti	than
khuli	open
khu:bsu:rath	beautiful

č

ča:y	tea
čith'	letter
či:z	thing
čon	to drink
čalun	to move
če:li	disciple
ču:k'dar	doorman

	ǎ:čar	pickles
	ko:či	lane
	tsoči	breads
	mo:či	intestines
	koč	unripe
<u>čh</u>	čhapa:vun	to print
	čha:vun	to hit (against a wall, etc.)
	əčhɪrva:l	eyelash
	ačhibal	Achabal (place name)
	vučhun	to see
	əčh	eye
	kačh	grass
	dačh	grapes
	pačh	two weeks
	lačh	one hundred thousand
	ˈlo:čh	a warm winter <u>phiran</u>
<u>ts</u>	tsər	sparrow
	tsɪn'	charcoal (sing.)
	tso:r	four
	tsū:tʰ	apple
	tsa:man	cheese
	tsovuh	twenty-four
	tsɔdah	fourteen

	tsatɨ̌ɨh	forty
	tsuvanzah	fifty-four
	atsun	to enter
	natsun	to dance
	vatsun	traditional (Kashmiri) song
	kəts	how many
	məts	an insane woman
	hots	wrist
<u>tsh</u>	tsha:y	shadow
	tshot	short (adj., sing.)
	tshã:dun	to look for
	gatshun	to go
	pritshun	to inquire, to ask
	katsh	armpit
	dəts	handful
	patsh	trust
	matsh	ground meat
	ratsh	a little
<u>t</u>	ṭə:ṭh	dear (fem., sing.)
	ṭāg	pear
	ṭəph	sting
	ṭ'ok	caste-mark
	ṭã:gɨ̌	horse-carriage
	ṭikaṭh	ticket, stamp



ɬi:ʃar	teacher
ɬeksi:	taxi cab
ɬe:bil	table
ɬu:kɪr	basket
phaɬun	to be drowned
raɬun	to hold, to catch
lu:ɬun	to loot
noɬ	pitcher
poɬ	warm cloth
hoɬ	throat
ɬhi:kh	correct, fine
aɬho:vuh	twenty-eight
e:ɬh	eight
ẽ:ɬh	stone inside a fruit
koɬh	knee
kuɬh	room
gẽ:ɬh	eagle
tsũ:ɬh	apple
z'u:ɬh	long (mas., sing.)
ɬo:ɬh	dear
phuɬh	foot (measure of length)
boɬh	a river bank
brõ:ɬh	before
vuɬh	lips

th

t

ti	also
ti:l	oil
ti	and
ti:r	cold weather
teli	then
te:z	fast, sharp
tu:n	navel
təri:ki	way, method
tə:ri:kh	date
tagun	to know how
ta:zi	fresh
tomul	rice (uncooked)
to:lun	to weigh
to:r	there
tulun	to lift

th

th'akun	to boast
thavun	to keep
tha:l	Indian plate for eating
thod	tall (mas., sing.)
a:thi:va:r	Sunday
athi	hand
vo:thun	to get up
kath	story

	r'ath	month
	vath	way, road
	sath	seven
	hath	hundred
ṛ	peṣ	truthful (fem., sing.)
	pě:tsh	five
	p'aṭh	at, on
	pi:r	saint
	p'ot	tip
	p'on	to fall
	po:n'	water
	puṭ	butcher
	pě:tsh	five
	pagah	tomorrow
	pa:lakh	spinach
	pintsih	twenty-five
	pōśa:kh	clothing
	pu:zah	worship
	pensali	pencil(s)
ph	phoph	stammerer
	ph'or	drop (of liquid)
	phə:slī	distance (also, decision)
	pharikh	difference

pha:rsi:	the Persian language
phikir	worry
phe:run	to travel (also, to loiter)
phursath	leisure

The following Kashmiri words may be used to practice palatal and non-palatal consonant sounds.

<u>p</u> and <u>p'</u>	pan	thread
	p'an	(they) will fall
	tsop	bite
	tsop'	bites
<u>ph</u> and <u>ph'</u>	phamb	cotton, wool
	ph'amb	panting
	phoph	stammerer
	phəph'	stammerers
<u>b</u> and <u>b'</u>	ba:kh	loud cry
	b'a:kh	another (person, thing)
	kob	hunchback
	kob'	hunchbacks
<u>t</u> and <u>t'</u>	tal	you fry (imp.)
	t'al	a piece (of something)
	tot	hot (mas. sing.)
	tət'	hot (mas. plu.)

lit)	<u>th</u> and <u>th'</u>	thakun	to get tired
		th'akun	to boast
		tath	to that
		təth'	to that (emph.)
stān	<u>d</u> and <u>d'</u>	dal	to pound
		d'al	bark or skin
		do:d	disease
		də:d'	diseases
g)	<u>t</u> and <u>t'</u>	tō:k	earthen plate
		t'ok	caste mark
		hoṭ	neck
		həṭ'	necks
g)	<u>th</u> and <u>th'</u>	thus	a Kashmiri surname
		th'us	purse
		tə:th	dear (fem., sing.)
		tə:th'	dear (mas., plu.)
v)	<u>d</u> and <u>d'</u>	ḍol	he moved
		ḍ'ol	loose (mas., sing.)
		bəḍ	big (fem., sing.)
		bəḍ'	big (mas., plu.)
	<u>k</u> and <u>k'</u>	kath	story
		k'ath	in (a receptacle)
		bok	a handful (of something)
		bok'	handfuls (of something)

<u>kh</u> and <u>kh'</u>	khan	you dig (imp.)
	kh'an	food
	khĩ:kh	one who speaks with a nasal twang
	khĩ:kh'	those who speak with a nasal twang
<u>g</u> and <u>g'</u>	ga:n	procurer
	g'a:n	knowledge
	šrog	cheap (mas., sing.)
	šrog'	cheap (mas., plu.)
<u>ts</u> and <u>ts'</u>	tsal	you run away
	ts'al	pressure
	hots	wrist
	hots'	wrists
<u>tsh</u> and <u>tsh'</u>	tshot	short
	tsh'ot	polluted
	ətsh	delicate (fem., sing.)
	ətsh'	delicate (mas., plu.)
<u>m</u> and <u>m'</u>	mond	dull
	m'ond	a mouthful (of solid food)
	ə:m	unripe (fem., sing.)
	ə:m'	unripe (mas., plu.)

<u>n</u> and <u>n'</u>	nu:l	mongoose
	n'u:l	blue
	kun	alone (mas., sing.)
	kun'	alone (fem., sing.)
<u>s</u> and <u>s'</u>	sakh	difficult, hard
	s'akh	sand
	kho:s	Kashmiri teacup
	khə:s'	Kashmiri teacups
<u>z</u> and <u>z'</u>	zon	person
	zən'	persons
	az	today
	əz'	today (emp.)
<u>h</u> and <u>h'</u>	hakh	right
	h'akh	you will buy
	toh	chaff
	toh'	you (plu.)
<u>l</u> and <u>l'</u>	lad	you put on (imp.)
	l'ad	horse dung
	mo:l	father
	mə:l'	fathers
<u>r</u> and <u>r'</u>	rath	blood
	r'ath	month
	por	read (sing.)
	pər'	read (plu.)

v and v'

vath

road

v'ath

river

čav

drank

čə:v'

caused to drink (mas., plu.)



, plr.



## FUNCTIONAL CONVERSATIONS



1

gəḍin'uk sabakh :                      za:npehča:n karin'

Lesson One :                              getting acquainted

# 1. CONTEXTUAL FOCUS

This lesson introduces repetitive, socially determined items used for interaction with formal acquaintances. A selected set of honorific items is introduced with such other honorific exponents such as the plural forms of pronouns and verbs. All the participants are Hindus. Therefore, one finds the use of echo-greetings, such as, namaska:r (see Notes). Note the following recurring greeting-denoting collocations.

va:ray čhivṛ sə: ?

ahansə: va:ray.

toh' čhivṛ va:ray ?

In Kashmiri society, if two persons are engaged in conversation and a third one appears who is known only to one of them, he is not necessarily formally introduced to the other person. He just watches, listens, or smiles uncomfortably. However, this is slowly changing. Therefore, we have introduced the following.



yi zə:n'u:nɪ, yi čha mə:n' v'as.

Do you know her? She is my friend.

tɔhi k'a: sə: čhuvɪ na:v?

What is your name?

## 2. GRAMMATICAL FOCUS

In addition to simple sentences, interrogative and negative constructions are introduced. The interrogative structures include the interrogative markers, k'ah 'what', kati 'where', kar 'when', and kɪ:tis 'for how much'. The negation marker, nɪ 'not' is also introduced. In addition to the auxiliary elements (see Notes), the following types of verbs of action appear: čon 'to drink', pakun 'to walk', and yun 'to come'. The verbs za:nun 'to know' and ro:zun 'to live, to stay' are also introduced.

## 3. LEXICAL FOCUS

In Kashmiri (Hindu) greetings, the lexical set contains two crucial items, i.e., namaska:r and va:ray. The 'getting acquainted' situations are either formal, semi-formal, or non-formal. The text that follows may be termed semi-formal. In a non-formal situation, pluralization of the pronouns and verbs and the use of honorific markers such as sə: is determined by the participant relationship. (see Notes pp. 65-68).

prabī	proper name (fem.)
namaska:r	greetings
šī:lī	proper name (fem.)
ji:	(honorific suffix, see Notes)
va:ray	well, all right (+ emphatic marker)
čhivī (a:sun 'to be')	are you?
sə:	(hon. suffix, see Notes)

prabī : namaska:r šī:la:ji:, va:ray čhivī:sə: ?

Greetings, Sheelaji. How are you?

ahansə:	yes (hon.)
toh'	you (hon.)

šī:lī : namaska:r, ahansə: va:ray, toh' čhivī va:ray?

Greetings. I am fine. How are you?

yi	this
za:nun	to know
čha	is (fem.)
m'ə:n'	my (fem.)
v'as	girl friend

prabī : ahansə: va:ray, yi zə:n'u:nī, yi čha m'ə:n' v'as.

I am fine. Do you know each other? She is my friend.

tohi	to you (hon.)
k'ah	what
chuvī (a:sun)	is (hon.)
na:v	name

ši:lī : namaska:r, tohi k'ah sə: chuvī na:v ?

Greetings. What is your name?

me	my
chu	is
dula:ri:	proper name (fem.)

dulī : namaska:r, me chu na:v dula:ri: .

Greetings. My name is Dulari.

kati	where
ro:zun	to live

ši:lī : toh' kati čhivī ro:za:n ?

Where do you live?

əs'	we
dili	(in) Delhi

dulī : əs' čhi dili ro:za:n.

We live in Delhi.

kar	when
kəši:ri	(to) Kashmir
a:mīt' (yun 'to come')	(did) come

ši:lī : toh' kar čhivī kəši:ri a:mīt' ?

When did you come to Kashmir?



nasə:	no (+ hon. suffix)
az	today
n̄i	not
beyi kunivizi	some other time

prabi : nasə: az n̄i, beyi kunivizi.

No, not today. Some other time.

ti too, also

Ši:li : dula:ri:ji: toh' ti yiyiv.

Dulariji, you should come too.

zəru:r	surely
si:t'	with

duli : ahanə: zəru:r yimi praba:ji: si:t'.

Yes, I will certianly come with Prabhaji.

ačha: all right

Ši:li : ačha: namaska:r.

All right. Goodbye.

t̄i and

duli t̄i Ši:li : namaska:r.

Goodbye.



NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES

## 1.0. NOTES

- 1.1.      The lexical item namaska:r refers to the traditional Hindu echo-greeting and is usually, but not always, accompanied by bringing one's hands together pressed in front of one's chest as in the following illustration. There is also a tendency to slightly bow one's head.



## 1.2. EXPONENTS OF HONORIFIC SCALE IN KASHMIRI

There are several lexical items very frequently used in Kashmiri which are essentially markers of the honorific scale. Such lexical

items mark participant relationships in terms of religion, politeness, degree of respect, age, etc. Consider, among others, the following situations:

ji: is an honorific suffix used for friends, elders, or acquaintances, mostly by Hindu speakers of Kashmiri. The semantic range of ji: in Kashmiri is roughly the same as that in Hindi or Hindustani. Note the following examples.

with first names

amita:ji:	ʃɔ:nʃi:
mohanji:	su:zanʃi:

with last names

agarva:lji:	ʃarma:ji:
smithji:	thɔ:masji:
varma:ji:	ɖiksanʃi:

with kinship terms

behanji:	sister (hon.)
p'ata:ji: (Hindi, <u>pita:</u> )	father (hon.)
na:na:ji:	grandfather (hon.)
ji:ja:ji:	sister's husband (hon.)

with profession-denoting terms

goru:ji: (Hindi, <u>guru:</u> )	priest (hon.)
ma:sʈarji:	teacher (hon.)

The use of proper names such as ʃi:la:ʃi: and mohanji: may be termed the Hindi-ization of Kashmiri proper names, such as ʃi:li and mohni (see also Section 3 below).

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Note, however, that the use of mahra: is restricted to the Kashmiri Pandit speakers, and haz to Kashmiri Muslims. In certain contexts the use of this "restricted role" is relaxed. Consider the following uses.

(a) with affirmative

ahanmahra: (haz)                      yes (hon.)

(b) with negative

na mahra: (haz)                      no (hon.)

(c) with verbs

pəriv mahra: (haz)                      you read (hon.)

kheyiv mahra: (haz)                      you eat (hon.)

diyiv mahra: (haz)                      you give (hon.)

niyiv mahra: (haz)                      you take (hon.)

(d) with pronouns

kus mahra: (haz)                      who (mas., sing., hon.)

kɔsɪ mahra: (haz)                      who (fem., sing., hon.)

Note that like sə:, mahra: and haz do not follow proper names and family names. There are several other such items which will be discussed in later lessons.

### 1.3. KASHMIRI PROPER NAMES

A brief note about proper names in Kashmiri will be useful.

A large number of Indic, Persian, and Arabic proper names are Kashmiri-i in spoken Kashmiri, mainly to show intimacy and familiarity. In

the written form or in formal speech, the non-Kashmiri form is usually retained. Consider the following examples.

<u>Kashmiri</u>		<u>Non-Kashmiri</u>
dulɪ	Dulari	dula:ri:
guli	Ghulam	gula:m
habɪ	Habib	həbi:b
h'adi	Hriday	hriday
pha:tɪ	Fatima	pha:tima:
prabi	Prabha	prabha:
ʃi:lɪ	Sheela	ʃi:la:
vomɪ	Omkar	omka:r

A person might be addressed as ʃi:lɪ or mohnɪ, but the written form is ʃi:la: or mohan. In formal situations, they will be introduced as ʃi:la:(ji:) and mohan(ji:). Also note that, in family circles, a person might be given an entirely different name. This name is, of course, restricted to intimate family circles. For example, mohnɪ may be called ta:thimahra:ʃ (dear king) or bə:yto:th (dear brother) at home. ʃi:lɪ might be called benitə:th (dear sister) or benigə:ʃ (sister with light). After getting married, a girl might receive an additional name from her in-laws. Thus, ʃi:lɪ, in addition to being benigə:ʃ or benitə:th, might also become p'a:ri:ba:bi: or mohan p'a:ri:. A son-in-law might also have this same problem of multi-identification markers.

The modes of address are subject to certain constraints in

Kashmiri society. For example, consider the following situation among Kashmiri Pandits. Traditionally, a married couple will not address each other by their first names, or by a name given to them by the in-laws, or, for that matter, by any other name. In addition, while talking to others, a wife will refer to her husband indirectly, in such terms as are listed below:

- |  |                                     |
|--|-------------------------------------|
| (i) <u>ŝi:lun mo:l</u>                                 | the father of <u>ŝi:l</u>           |
| (ii) <u>mə:likh</u>                                    | the head or master of the household |
| (iii) <u>mo:l</u>                                      | father                              |
| (iv) <u>pəṇḍith</u>                                    | pandit                              |
| (v) <u>bo:bu:ji:</u>                                   | (Hindi, <u>ba:bu:ji:</u> )          |
| (vi) the third person pronouns <u>tim</u> or <u>su</u> | (he)                                |

In many situations, a husband uses the same indirect way of referring to his wife. The mode of address is also determined by the participants in a given situation.

## 2.0. GRAMMAR

### 2.1. Word Order

The preferred order of elements in a Kashmiri sentence is subject, verb, and object (e.g., Śi:lī čha čava:n ča:y 'Sheela' 'is' 'drinking' 'tea'). However, within this preferred word order, stylistic variations are possible.

### 2.2. Agreement

In Kashmiri there are several types of agreement rules. We shall discuss two of these below.

#### 2.2.1. Subjectival Construction

In a subjectival construction a verb agrees with the subject noun in number, gender, and person.

dulī čha čava:n ča:y.

'dulari' 'is' 'drinking' 'tea'.

mohnī čhu čava:n ča:y.

'mohan' 'is' 'drinking' 'tea'.

toh' čhivī čava:n ča:y.

'you' 'are' 'drinking' 'tea'.

#### 2.2.2. Objectival Construction

In an objectival construction a verb agrees with an object noun.

mohnan pər kita:b (fem.).

'mohan' 'read' (past tense) '(the) book'

dulan por akhba:r (mas.).

'dulari' 'read' (past tense) '(the) newspaper'

Ši:lan pari kita:bi  
'Sheela' 'read' 'books'

2.3. Auxiliary Verbs

All the auxiliary verbs have masculine/feminine and singular/plural forms. The auxiliary verb a:sun 'to be' has the following forms.

Masculine		Feminine	
Singular	Plural	Singular	Plural
'am'	čhus	čhi	čhas
'are'	čhukh	čhivṛ	čhakh
'is'	čhu	čhi	čha

2.4. Inflection

In Kashmiri nouns are inflected for number, gender, and case.

2.5. Pronouns I: Personal Pronouns

The following table lists the personal pronouns.

Masculine		Feminine	
Singular	Plural	Singular	Plural
'I'	bṛ	es'	bṛ
'you'	tsṛ	toh'	tsṛ
'he'	su	tim	so
'he'	hu	hum	timṛ

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Note that the personal pronouns have distinct masculine and feminine forms only for third person. su (singular) and tim (plural) refer to persons (or objects) which are not in sight. Consider the following examples.

bī čhas ro:za:n dili.

I live in Delhi.

tsī čhakh ro:za:n dili.

You live in Delhi.

su čhu ro:za:n kəši:ri.

He lives in Kashmir.

əs' čhi ro:za:n dili.

We live in Delhi.

toh' čhivī ro:za:n kəši:ri.

You live in Kashmir.

hum čhi ro:za:n dili.

They live in Delhi.

tim čhi ro:za:n kəši:ri.

They live in Kashmir.

2.6. Declension of Personal Pronouns (1st and 2nd Person)

The following table gives the declension of personal pronouns.

Person	Nominative		Dative/Ablative/Agentive	
	Singular	Plural	Singular	Plural
1st	<i>I</i> bɪ	əs'	<i>me</i> me	asi
2nd	<i>you</i> tsɪ	toh'	<i>tse</i> you	tohi

tohi k'a: (sə:) ʃhuvɪ na:v ?

What is your name?

me ʃhu na:v dula:ri:.

My name is Dulari.

2.7 The distribution of bɪ and me

Note the following points on the distribution of bɪ and me.

2.7.1 Distribution of bɪ : bɪ occurs with the following, among others

(see also 2.7.2 below):

(a) The Present Tense, e.g.,

bɪ ʃhus kh'ava:n batɪ. I am eating food.

bɪ ʃhas ro:za:n dili. I live in Delhi.

(b) The Future Tense, e.g.,

bɪ kh'amɪ batɪ. I will eat food.

bɪ ro:zɪ dili. I will live in Delhi.

(c) The Past Tense (of Intransitive Verbs), e.g.,

bɪ a:s I came.

bɪ go:s I went.

2.7.2 Distribution of me : me occurs with the following, among others.

(a) The Past Tense (of Transitive Verbs), e.g.

me kh'av batī.	I ate food.
me čeyi ča:y.	I drank tea.

Note, however, that a subclass of verbs takes the dative form of personal pronouns as subject in all tenses. The following are illustrative.

banun	to be able to get
ba:sun	to feel
nanun	to know
tagun	to know how to
yun	to know how to (e.g., reading, writing)
lagun	to feel (sensations of hunger, pleasure, etc.)
ts'atas a:sun	to recall
ya:d p'on	to recall
mo:lu:m sapdun	to learn

These verbs function like the subclass of Hindi-Urdu verbs which take the pronoun with the post-position ko as their subject, e.g.

muḡh ko na:v čala:na: a:ta: he.

me čha na:v taga:n čala:vān'.

I know how to row a boat.

Note that the verb gatshun 'to desire' also occurs only with me.

me is also used in contexts such as my name is \_\_\_\_\_

(me ču na:v \_\_\_\_\_).

## 2.8. Interrogation

The interrogative items k'a: (k'ah) may be used to form interrogative constructions. Interrogative constructions may also be formed by adding interrogative markers to the verbs. This latter method of interrogative formation will be discussed in the following lessons.

The following are the examples of the use of k'a interrogative marker:

tohi k'ah čhuv<sup>h</sup> na:v?

What is your name?

toh' k'ah čhiv<sup>h</sup> kh'ava:n?

What are you eating?

(See Section 4.0 for drills.)

Note also the following:

čon	to drink
kh'on	to eat
čeyiv	you drink (hon.)
kh'eyiv	you eat (hon.)
čeyiv <sup>h</sup>	will you drink?
kh'eyiv <sup>h</sup>	will you eat?

## 2.9. Negation

In this lesson the negative particle occurs in nasə: az nī, beyi kuni vizi 'No, not today. Some other time.'. In a negative sentence, the negative marker obligatorily follows the verb and may also occur in sentence initial position. Its occurrence in initial position is optional, e.g.,

na bī gatshinī niša:th

or

bī gatshinī niša:th

The following negativizers, among other, may be noted:

bagə:r me čeyi ča:y mədre:rī bagə:r.

I drank tea without sugar.

ros me čeyi ča:y mədre:rī ros.

I drank tea without sugar.

A number of negativizers have various types of co-occurrence restrictions. For example, the Persian prefix be is followed by abstract nouns, e.g., behayah 'shameless', bepatsh 'untrustworthy', bekasu:r 'guiltless', bevophah 'unfaithful'.

The Sanskrit negativizers are restricted to Sanskritized Kashmiri and have a high frequency in the speech of Hindus. Some examples are n'ar in n'ardu:š 'guiltless' and neš in neška:ran 'without reason'.

## 2.9.1. Imperative (or Prohibitive) Negative

The imperative (prohibitive) negative item is ma (or mī). It functions like Hindi-Urdu mat. The preferred place of occurrence for this item is before the verb, e.g., ma gatsh gulmargi 'Do not go to Gulmarg'.

## 2.10. Numerals: 'one' to 'ten'

akh	one
zi	two
tre	three
tso:r	four
pě:tsh	five
še	six
sath	seven
ə:t̥h	eight
nav	nine
dəh	ten

## 3.0. VOCABULARY

## 1. VERBS

	<u>Infinitive</u>		<u>Present (Continuous)</u>
karun	to do	kara:n	doing
kh'on	to eat	kh'ava:n	eating
tulun	to lift	tula:n	lifting
d'un	to give	diva:n	giving
n'un	to take	niva:n	taking
parun	to read	para:n	reading
basun	to live	basa:n	living
bo:lun	to speak	bo:la:n	speaking
le:khun	to write	le:kha:n	writing

## 2. NOUNS

	<u>Singular</u>		<u>Plural</u>
kita:b	book	kita:bi	
gila:si	glass (tumbler)	gila:si	
či:th'	letter	či:thi	
tsoṭ	bread	tsɔči	
te:bil	table	te:bil	
ti:čar	teacher	ti:čar	
pensali	pencil	pensali	

## 4.0. DRILLS: QUESTION FORMATION

Items under focus:    k'a:    (k'ah)                    'what'  
                                  kati                                    'where'

k'a:    (k'ah)                    'what'

sava:l :    tohi k'ah čhuvi na:v ?

What is your name?

Java:b :    me čhu na:v ši:li.

My name is Sheela.

sava:l :    toh' k'ah čhivi para:n ?

What are you reading?

Java:b :    bi čhus para:n kita:b.

I am reading a book.

sava:l :    toh' k'ah čhivi le:kha:n ?

What are you writing?

Java:b :    bi čhus le:kha:n čith'.

I am writing a letter.

sava:l :    toh' k'ah čhivi niva:n ?

What are you taking?

Java:b :    bi čhus niva:n pensali.

I am taking a pencil.



sava:l : toh' k'ah čhivi kh'ava:n ?

What are you eating?

Java:b : bi čhus kh'ava:n tsoɬ.

I am eating bread.

kati                      'where'

sava:l : toh' kati čhivɨ para:n ?

Where do you study?

Java:b : bi čhus yeti para:n.

I study here.

sava:l : toh' kati čhivɨ le:kha:n?

Where do you write?

Java:b : bi čhus huti le:kha:n.

I write there.

sava:l : toh' kati čhivɨ basa:n ?

Where do you live?

Java:b : bi čhus yeti basa:n.

I live here.

sava:l : toh' kati čhivɨ kh'ava:n ?

Where do you eat?

Java:b : bi čhus yeti kh'ava:n.

I eat here.

## 4.1. Drills: Questions (Affirmative)

sava:l : (k'ah) toh' čhivi čith' le:kha:n ?  
Are you writing a letter?

Java:b : ahansə: bɪ čhus čith' le:kha:n.  
Yes, I am writing a letter.

sava:l : (k'ah) toh' čhivi kita:b para:n ?  
Are you reading a book?

Java:b : ahansə: bɪ čhus kita:b para:n.  
Yes, I am reading a book.

sava:l : (k'ah) toh' čhivi tsot kh'ava:n ?  
Are you eating bread?

Java:b : ahansə: bɪ čhus tsot kh'ava:n.  
Yes, I am eating bread.

sava:l : (k'ah) toh' čhivi gila:sɪ tula:n ?  
Are you lifting a glass?

Java:b : ahansə: bɪ čhus gila:sɪ tula:n.  
Yes, I am lifting a glass.

sava:l : (k'ah) toh' čhivi ɬe:bɪl niva:n ?  
Are you taking away the table?

Java:b : ahansə: bi čhus ɬe:bił niva:n.

Yes, I am taking away the table.

sava:l : (k'ah) toh' čhivi pensali diva:n ?

Are you giving away pencils?

Java:b : ahansə: bi čhus pensali diva:n.

Yes, I am giving away pencils.

#### 4.2. Drills: Questions (Negative Answers)

sava:l : (k'ah) toh' čhivi čith' le:kha:n ?

Are you writing a letter?

Java:b : nasə: bi čhus ni čith' le:kha:n.

No, I am not writing a letter.

sava:l : (k'ah) toh' čhivi kita:b para:n.

Are you reading a book?

Java:b : nasə: bi čhus ni kita:b para:n.

No, I am not reading a book.

sava:l : (k'ah) toh' čhivi tsoɬ kh'ava:n ?

Are you eating bread?

Java:b : nasə: bi čhus ni tsoɬ kh'ava:n.

No, I am not eating bread.

sava:l : (k'ah) toh' čhivǎ gila:sǎ tula:n ?

Are you lifting a glass?

java:b : nasə: bǎ čhus nǎ gila:sǎ tula:n.

No, I am not lifting a glass.

sava:l : (k'ah) toh' čhivǎ ɬe:bǎl niva:n ?

Are you taking away the table?

java:b : nasə: bǎ čhus nǎ ɬe:bǎl niva:n.

No, I am not taking away the table.

sava:l : (k'ah) toh' čhivǎ pensalǎ diva:n ?

Are you giving away pencils?

java:b : nasə: bǎ čhus nǎ pensalǎ diva:n.

No, I am not giving away pencils.

## 5.0. EXERCISES

1. Change the underlined items from singular to plural.

bɨ ʧhus le:kha:n ʧith'.

ʃi:lɨ ʧha para:n kita:b.

bɨ ʧhus kh'ava:n tsot.

2. Translate the following into English.

toh' kati ʧhivɨ ro:za:n ?

a:, bɨ ʧhus kəʃi:ri ro:za:n.

tɔhi ʧhuvɨ na:v ʃi:lɨ ?

toh' kar ə:vɨ kəʃi:ri ? *to how many people know*

me ʧha zɨ kita:bɨ. *I have 5 books*

bɨ ro:zɨ dəh doh.

3. Answer the following questions in the affirmative and negative.

(k'ah) tɔhi ʧhuvɨ ʃi:lɨ na:v ?

(k'ah) toh' ʧhivɨ kəʃi:ri ro:za:n ?

(k'ah) toh' yi:vɨ m'o:n garɨ ?

(k'ah) toh' ʧhivɨ kita:b para:n ?

(k'ah) toh' ʧhivɨ tsot kh'ava:n ?

4. Fill in the blanks in the following sentences:

bɨ ʧhus para:n kita:b.

əs' ʧha kh'ava:n tsot.

yi ʧha 5 books.

yimɨ ʧha 10 books.

# 2

doyum sabakh : mozu:ras si:t' kathba:th

Lesson Two : a conversation with a coolie

## 1. CONTEXTUAL FOCUS

A conversation between a mozu:r 'laborer, coolie' and a tourist. The fixed collocations which may be used in bargaining for a price from shawls to sheep are

ku:t h'akh (heyiv) ?

How much will you charge?

Once a price is quoted by the seller, one habitually responds,

su gav z'a:di.

That is too much.

In Kashmir, as in other parts of India, a mozu:r is ubiquitous and carries anything from firewood to fruit.

## 2. GRAMMATICAL FOCUS

Two conjunctions, magar 'but' and ti 'and', are introduced.

The following verbs appear: tulun 'to carry, to lift', h'on 'to charge', gatshun 'to go', and vanun 'to tell'.

## 3. LEXICAL FOCUS

Note the following lexical set.

tulun	to lift, to carry
bistari	a bed-roll
mozu:r	laborer, coolie
ropyi	rupees
sa:ma:ni	luggage
sondu:kh	a box, a case



mozu:r tĩ ašo:k

mozu:r  
sa:ma:nĩ  
haz

laborer, coolie  
luggage  
sir

mozu:r : sa:ma:nĩ Čhuvĩ haz ?

Do you have any luggage, sir?



aʃo:k : ahansə: zi sondu:kh tɪ akh bistari.  
Yes, two cases and one bed-roll.

mozu:r : bi tula: haz sa:ma:ni ?  
Shall I carry the luggage?

aʃo:k : ahansə: magar ku:t h'akh ?  
Yes, but how much will you charge?

mozu:r : tshi kot čhuvi gatshun ?  
Where do you have to go?  
(Where are you going?)

ḍalge:ṭ

Dal Gate

ašo:k : me čhu gatshun ḍalge:ṭ.

I have to go to Dal Gate.

bas  
dəh  
rəpyionly  
ten  
rupeesmozu:r : bas dəh rəpyi.

Only ten rupees.

gav  
z'a:d̥iis  
too muchašo:k : nasə: su gav z'a:d̥i.

No, that is too much.

gob  
lagunheavy  
to requiremozu:r : nahaz yi sa:ma:n̥i čhu gob, ath lagan z̥i mozu:r.

No, sir, this luggage is heavy. It will require two coolies.

b'a:kh	another
banun	to be gotten, to be available

ašo:k : b'a:kh mozu:r ban'a: ?  
Can we get another coolie?

mozur : ahanhaz əs' ʧhi zi.  
Yes, sir, we are two.

vanun to say

ašo:k :    acha: vəniv ku:t heyiv.  
All right, say how much you will charge.

mozu:r : bas haz dēh rōpyi.  
Just ten rupees, sir.

e:th	eight
------	-------

aśo:k : na ə:ṭh rɔpyi.  
No, eight rupees.

adihaz All right, sir

mozu:r : adi:haz pekiv.

All right, sir, let us go.

ašo:k : yi Čhu sa:ma:n̩.

This is (my) luggage.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

### 1.0. NOTES

1. A mozu:r (or kuli:) is ubiquitous in Kashmir. The closest equivalent of a mozu:r in the western world is a porter or a redcap. The mozu:r carries luggage for travelers from various arrival points to the hotels and houseboats. The government has made attempts to fix their rates, but bargaining is still essential. In the majority of cases, a tip is desirable.
2. A bistari is a bed-roll which an Indian traveller normally carries with him. In western style hotels and houseboats, the bedding is provided.
3. The dalge:t separates the city of Srinagar and the river Jhelum from Dal Lake. It also controls the flow of water from the lake into a tributary of the Jhelum. There is a gate which has adjustable wooden planks for controlling the flow of the water. The Boulevard Road, which goes around the lake, starts from the dalge:t.

## 2.0. GRAMMAR

### 2.1. Pluralization: I

The plurals of Kashmiri nouns are formed by the following rules.

#### 2.1.1. Feminine

(a) /ɨ/ is added to the singular forms.

<u>Singular</u>		<u>Plural</u>
v'as	girl friend	v'asɨ
kath	story	kathɨ
na:v	boat	na:vɨ

(b) /i/ is added to the singular form.

<u>Singular</u>		<u>Plural</u>
ča:y	tea	ča:yi
ja:y	place	ja:yi

#### 2.1.2. Masculine

A class of masculine nouns have identical forms in the singular and in the plural. Note that words borrowed from English (exception, reġastar) belong to this category. The following is a partial list of nouns that do not change in plural forms.

kamrɨ	room
ko:či	lane

gari	home
ga:m	village
gari:b	poor man
ṭā:ḡi	horse-driven carriage
ba:ni	utensil
mozu:r	laborer, coolie
ləḍki	student
hə:z	boatman

## 2.2. The Case System: General

A Kashmiri noun may be inflected for case, in addition to number and gender. In terms of the case inflection, nouns are divided into the following sub-classes:

- (i) Those which do not take any postpositions (nominative),
- (ii) Those which may take a postposition (dative),

Ši:las kits an Ča:y.

Ši:las an Ča:y.

Get tea for Sheela.

- (iii) Those which must take a postposition,

Genitive Case

Locative Case

Concomitant Case

Instrumental Case

Directional Case.

2.2.1. Nominative Case:

In the nominative or subject case, the simple unmodified form of a noun is used.

ʃi:lɪ zə:n'u:nɪ toh' ?

Do you know Sheela?

2.2.2. Dative Case:

The dative case is formed by adding -s to the noun. There are other changes, too. Consider the following.

ʃi:las an ča:y.

Get tea for Sheela.

2.3. Pronouns II: Personal Pronouns

In Kashmiri the demonstrative pronouns have a three term system. This is different from Hindi and English which have a two term system. In Hindi we have yeh and veh, and in English, this and that. Consider the following.

'this'	'that' (within sight)		'that' (not in sight)	
	Masculine	Feminine	Masculine	Feminine
yi	hu	ho	su/ti	so/ti

These are inflected for number, gender, and case. Note the following.

Masculine		Feminine	
Singular	Plural	Singular	Plural
yi	yim	yi	yimɿ
hu	hum	hɔ	humɿ
su/ti	tim	sɔ/ti	timɿ

2.3.1. Declension of Demonstrative Pronouns

The following tables give the declension of demonstrative pronouns.  
yi 'this', 'he', 'she'

Case	Masculine		Feminine		Neuter	
	Sing.	Plu.	Sing.	Plu.	Sing.	Plu.
Nominative	yi	yim	yi	yimɿ	yi	yim
Genitive	yem'sund	yimanhund	yem'sund	yimanhund	yem'uk	yimanhund
Dative	yemis	yiman	yemis	yiman	yath	yiman
Ablative	yemi	yimav	yemi	yimav	yemi	yimav
Agentive	yem'	yimav	yemi	yimav	yem'	yimav

hu 'that', 'he', 'it'; hɔ 'she'

Case	Masculine		Feminine		Neuter	
	Sing.	Plu.	Sing.	Plu.	Sing.	Plu.
Nominative	hu	hum	hɔ	humɿ	hu	hum
Genitive	hum'sund	humanhund	hum'sund	humanhund	hum'uk	humanhund
Dative	humis	human	humis	human	huth	human
Ablative	humi	humav	humi	humav	humi	humav
Agentive	hum'	humav	humi	humav	hum'	humav



## 2.4. Numerals: 'eleven' to 'twenty'

kah	eleven
bah	twelve
truvah	thirteen
tsodah	fourteen
pandah	fifteen
šurah	sixteen
sadah	seventeen
ardah	eighteen
kunivuh	nineteen
vuh	twenty

## 3.0. VOCABULARY

## 1. NOUNS

kamri	room
gari	home
ga:m	village
ṭeksi:	taxi-cab
ba:ni	utensil
bistari	bed-roll
mozur	laborer, coolie
ropyi	rupees
sa:ma:ni	luggage
sondu:kh	box, case

## 2. VERBS

gatshun	to go
tsa:nun	to bring in
tulun	to lift, to carry
pakun	to walk
ro:zun	to stay
vučhun	to see

## 4.0. DRILLS

1. The following constructions may be drilled orally. It should be possible to use more verbs to drill more constructions (e.g., bo:lun, d'un, karun, n'un, tulun; see also Lesson One, Section 3.0.).

kar 'when'

sava:l : toh' kar čhivṣ para:n ?

When do you study?

java:b : bi čhus subṣhan para:n.

I study in the morning.

sava:l : toh' kar čhivṣ le:kha:n ?

When do you write?

java:b : bi čhas ša:mas le:kha:n.

I write in the evening.

sava:l : toh' kar čhivṣ batṣ kh'ava:n ?

When do you eat rice?

java:b : bi čhas ša:mas batṣ kh'ava:n.

I eat rice in the evening.

sava:l : toh' kar čhivṣ ča:y čava:n ?

When do you drink tea?

Java:b : bi čhus subihan ča:y čava:n ?

I drink tea in the morning.

2. In the following constructions, use different numerals to fill in the blanks. (Read the model below.)

sava:l : tse kəts kita:bi čhay ?

How many books do you have?

Java:b : me čhe tso:r kita:bi.

I have four books.

sava:l : ši:las kəts tsoči čha ?

Java:b : ši:las čha \_\_\_\_\_ tsoči.

sava:l : tse kəts pensali čhiy ?

Java:b : me čhi \_\_\_\_\_ pensali.

sava:l : yeti kəts soku:l čhi ?

Java:b : yeti čhi \_\_\_\_\_ soku:l.

sava:l : ši:las kəts v'asi čha ?

Java:b : ši:las čha \_\_\_\_\_ v'asi.

## 5.0. EXERCISES

1. Change the number in the following constructions. (Note the model given below.)

bī čhus para:n akh kath.

I am reading a story.

bī čhus para:n kathī.

I am reading stories.

---

ši:las čha v'asī.

Sheela has friends.

me čhi zī rōpyī.

I have two rupees.

huti čhu mozu:r.

There is a coolie there.

me čhi pensalī.

I have (some) pencils.

2. Transform the verbs in the following constructions from the future tense into the present continuous tense. (Note the model given below.)

ši:lī pari kita:b.

Sheela will read the book.

ši:lī čha para:n kita:b.

Sheela is reading a book.

(See also Lesson One, Section 3.0.)

---

mozu:r tuli sa:ma:ni.

bì dimì pensalì.

šì:lì niyi ɬe:bìl.

tsì basakh yeti.

su basi tati.

3. Translate the following into English:

yim čhi ləḁkì.

hu čha: gila:sì ?

hum čha: ɬi:čar ?

sɔ čha kh'ava:n batì.

timì čha: tsɔči ?

yi čhu gila:sì.

hɔ čha: čìɬh' ?

yim čhi dəh pensalì.

# 3

treyim sabakh : ho:ʈalvə:lis si:t' kathba:th

Lesson Three : a conversation with a hotel keeper

## 1. CONTEXTUAL FOCUS

In this conversation, a personal inquiry is made about the availability of accommodations, without previous reservations, in a hotel in Srinagar. The desk clerk is a Muslim, therefore, the mode of greeting is sala:m haz.

## 2. GRAMMATICAL FOCUS

The conjunction kinə 'or' is introduced. The verbs le:khun 'to write' and tsa:nun 'to bring in' appear.

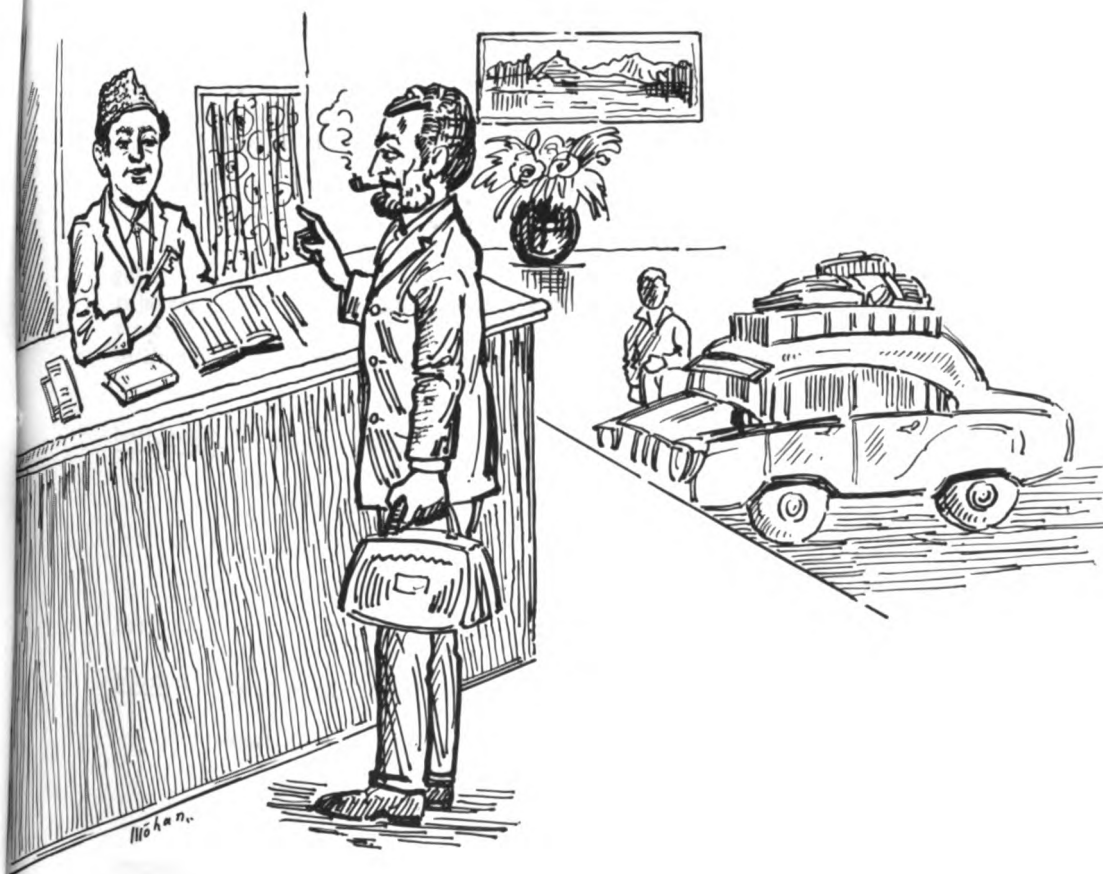
## 3. LEXICAL FOCUS

Note the following lexical set.

khə:li: kamri	vacant room
re:ʈ	rate
ropyi	rupees
sa:ma:ni	luggage

čú:k'dar	door-man, porter
kh'an	food
kunz	key
tekxi:	taxi-cab
raĵastar	register





ho:talvo:l tš ašo:k

ho:talvo:l  
sala:m

hotel keeper  
greetings

ho:talvo:l : sala:m haz.

Greetings, sir.

čhuvī (a:sun 'to have')  
kāh  
khə:li:  
kamrī

do you have?  
any, a  
vacant  
room

ašo:k : sala:m tohi čhuvī kāh khə:li: kamrī ?

Greetings, do you have a vacant room?

ahanhaz

yes, sir

ho:talvo:l : ahanhaz čhu.

Yes, sir, I do.

zəru:rath

need

ašo:k : me čhu akh kamrī zəru:rath.

I want a room.

ho:talvo:l : kəts doh ru:ziv ?

ašo:k : zī doh.

yath	this
raʃaʃtaɾ	register
p'aʈh	on
le:khun	to write

All right, please write your name on this register.

ašo:k : re:t̚ k'ah ʧhu ?

gatshun	
siriph	to want
kin <sup>i</sup>	only
kh'an	or
	food (board)

Do you want only the room, or room and board?

na

no

ašo:k : na haz siriph kamrĩ.

No, just the room.

vuh

twenty

ho:talvo:l : siriph kamrĩ Ćhu vuh ropyi.

The room is twenty rupees.

ṭhi:kh

fine

ašo:k : aĉha: ṭhi:kh Ćhu.

All right, that's fine.

kunz

key

ho:talvo:l : yi cha kunz.

Here is the key.

nambar

number

ašo:k : kamrĩ nambar k'ah Ćhu ?

What is the room number?

tso:r four

ho:talvo:l : kamri nambar Čhu tso:r.

It is number four.

sa:ma:ni kati Čhuv?

Where is your luggage?

teks: taxi (cab)

ašo:k : sa:ma:ni Čhu teks: manz.

The luggage is in the taxi.

Ču:k'dar porter  
tsa:nun to bring in

ho:talvo:l : toh' getshiv kamras manz, Ču:k'dar tsa:ni sa:ma:ni.

You may go to your room. The porter will bring in the luggage.

šukriya: thank you

ašo:k : ača: šukriya:.

Fine, thank you.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

### 1.0. NOTES

1. kə:ʃur ho:tal : In Kashmir the range of hotels is very wide. They vary from one-man operations to what, in tourist terms are called 'five-star hotels' (e.g., the Oberoi Palace).
2. ʃukriya: (Hindi, dhan'va:d) is the equivalent of English thank you. The frequency of this item in Kashmiri society is rather low.
3. A ču:k'dar is a man who performs several roles. He is a doorkeeper, security man, and a handyman.

## 2.0. GRAMMAR

## 2.1. Tenses (Finite Verbs): Present and Past

## 2.1.1. Copula 'to be':

Present Tense: bᵢ čhus 'I am'

<u>Masculine</u>	
<u>Singular</u>	<u>Plural</u>
bᵢ čhus 'I am'	əs' čhi 'we are'
tsᵢ čukh 'you are'	toh' čhivᵢ 'you are'
su čhu 'he is'	tim čhi 'they are'

<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>
bᵢ čhas	əs' čhi
tsᵢ čakh	toh' čhavᵢ
so čhi	timᵢ čha

Past Tense: bɪ o:sus 'I was'

Masculine	
Singular	Plural
bɪ o:sus	əs' ə:s'
tsɪ o:sukh	toh' ə:sivɪ
su o:s	tim ə:s'
Feminine	
bɪ ə:sɪs	əs' a:si
tsɪ ə:sɪkh	toh' a:sivɪ
sɔ ə:s	timɪ a:si

2.1.2. Present Tense: bɪ ʧhus kh'ava:n 'I eat'

Masculine	
Singular	Plural
bɪ ʧhus kh'ava:n	əs' ʧhi kh'ava:n
tsɪ ʧukh kh'ava:n	toh' ʧhivɪ kh'ava:n
su ʧhu kh'ava:n	tim ʧhi kh'ava:n



<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>
bǐ čhas kh'ava:n	əs' čha kh'ava:n
tsǐ čakh kh'ava:n	toh' čhavǐ kh'ava:n
so čhi kh'ava:n	timǐ čha kh'ava:n

## 2.1.3. Continuous

Present Continuous: 'I am eating'

<u>Masculine</u>		
<u>Singular</u>		<u>Plural</u>
bǐ čhus kh'ava:n	'I am eating'	əs' čhi kh'ava:n
tsǐ čukh kh'ava:n	'you are eating'	toh' čhivǐ kh'ava:n
su čhu kh'ava:n	'he is eating'	tim čhi kh'ava:n

<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>
bǐ čhas kh'ava:n	əs' čha kh'ava:n
tsǐ čakh kh'ava:n	toh' čhavǐ kh'ava:n
so čhi kh'ava:n	timǐ čha kh'ava:n

## Past Continuous: 'I was eating'

Masculine	
Singular	Plural
bɪ o:sus kh'ava:n	əs' ə:s' kh'ava:n
tsɪ o:sukh kh'ava:n	toh' ə:sivi kh'ava:n
su o:s kh'ava:n	tim ə:s' kh'ava:n

Feminine	
Singular	Plural
bɪ ə:sɪs kh'ava:n	əs' a:sɪ kh'ava:n
tsɪ ə:sɪkh kh'ava:n	toh' a:sɪvɪ kh'ava:n
sɔ ə:s kh'ava:n	timɪ a:sɪ kh'ava:n

# 2.1.4 Past Tense

## Simple Past

In the past tense, the following three distinctions may be noted. The first may be termed simple past (or proximate past). It refers to an act which has already taken place in the near past, e.g., me por 'I read'. The second may be termed indefinite past in which the time is not specified clearly, e.g., me par'o:v 'I read'. The third may be termed remote past, e.g., me pare:yo:v 'I had read'. The markers of the three categories discussed above are given in the following table. These apply to the first person only.

Category	<u>Masculine</u>		<u>Feminine</u>	
	<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
Past 1	-v	-yi	-yi	-yi
Past 2	-yo:v	-ye:yi	-ye:yi	-ye:yi
Past 3	-ye:yo:v	-ye:ye:yi	-ye:ye:yi	-ye:ye:yi

Notice that in the feminine plural there is no change.

## Examples

Category	'I ate food'	'I ate bread'
	<u>Masculine</u>	<u>Feminine</u>
Past 1	me kh'av batɪ	me kheyi tsoɬ
Past 2	me kheyo:v batɪ	me kheyeyi tsoɬ
Past 3	me kheyeyo:v batɪ	me kheyeyeyi tsoɬ

2nd person

Category	'You ate food'	'You ate bread'
	<u>Masculine</u>	<u>Feminine</u>
Past 1	tse kh'o:th batɿ	tse kheyath tsoʔ
Past 2	tse kheyo:th batɿ	tse kheyeyath tsoʔ
Past 3	tse kheyeyo:th batɿ	tse kheyeyeyath tsoʔ

3rd person

The third person forms are the same as those of the first person. Notice that the following forms are used with the oblique forms of pronouns. In the oblique forms of pronouns, only the third person singular feminine form changes.

## 'I ate' (Masculine verb)

<u>Singular</u>	<u>Plural</u>
me kh'av	asi kh'av
tse kh'o:th	tɕhi kh'o:vɿ
təm' kh'av	timav kh'av

## 'I ate' (Feminine verb)

<u>Singular</u>	<u>Plural</u>
me kheyi	asi kheyi
tse kheyath	tɕhi kheyivɿ
təm' kheyi	timav kheyi

2.1.5. Present Perfect: I have gone (with ču)

Masculine	
Singular	Plural
bī čhus go:mut	əs' čhi gə:mīt'
tsī čukh go:mut	toh' čhivī gə:mīt'
su čhu go:mut	tim čhi gə:mīt'

Feminine	
Singular	Plural
bī čhas gə:mīts	əs' čha gə:mītsī
tsī čakh gə:mīts	toh' čhavi gə:mītsī
so čha gə:mīts	timī čha gə:mītsī

Note that the masculine and feminine forms of the participles are different, and both the auxiliary and the participle are inflected for number and gender.

'I have eaten' (with ču)

<u>Masculine</u>	
<u>Singular</u>	<u>Plural</u>
me ču kh'o:mut	asi ču kh'o:mut
tse čhuth kh'o:mut	tōhi čhuvī kh'o:mut
təm' ču kh'o:mut	timav ču kh'o:mut

<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>
me čhi khe:mits	asi čha khe:mitsi
tse čhath khe:mits	tōhi čhavi khe:mitsi
təm' o:s kh'o:mut	timav o:s kh'o:mut

The third person singular pronoun has another feminine form,  
tami.

Present Perfect with Pronominal Suffixes

'I have eaten'

<u>Singular</u>	<u>Plural</u>
kh'o:mut čhum	kh'o:mut ču
kh'o:mut čhuth	kh'o:mut čhuvī
kh'o:mut čhun	kh'o:mut chukh

2.1.6. Past Perfect: I had gone (with o:s)

<u>Masculine</u>	
<u>Singular</u>	<u>Plural</u>
bī o:sus go:mut	əs' ə:s' gə:mīt'
tsī o:sukh go:mut	toh' ə:sivī gə:mīt'
su o:s go:mut	tim ə:s' gə:mīt'

<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>
bī ə:sīs gə:mīts	əs' a:sī gə:mītsī
tsī ə:sikh gə:mīts	toh' a:sivī gə:mītsī
sō ə:s gə:mīts	timī a:sī gə:mītsī

Note that the masculine and feminine forms of the participles are different, and both the auxiliary and the participle are inflected for number and gender.

'I had eaten' (with o:s)

<u>Masculine</u>	
<u>Singular</u>	<u>Plural</u>
me o:s kh'o:mut	asi o:s kh'o:mut
tse o:suth kh'o:mut	tōhi o:sivī kh'o:mut
tēm' o:s kh'o:mut	timav o:s kh'o:mut

<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>
me ə:s khe:mɪts	asi a:sɪ khe:mɪtsɪ
tse ə:sɪth khe:mɪts	tɔhi a:sɪvɪ khe:mɪtsɪ
təm' ə:s khe:mɪts	timav a:sɪ khe:mɪtsɪ

Past Perfect with pronominal suffixes:

'I had chewed'

<u>Singular</u>	<u>Plural</u>
tso:pɪmut o:sum	tso:pɪmut o:s
tso:pɪmut o:suth	tso:pɪmut o:sɪvɪ
tso:pɪmut o:sun	tso:pɪmut o:sukh



## 2.2. Conjunction tī and kinī

The conjunction tī is equivalent to English and and Hindi-Urdu aur. The conjunction kinī is equivalent to Hindi-Urdu ya/ki and English or. Consider the following constructions.

toh' ṣhivī para:n ??                      Are you reading?

toh' ṣhivī le:kha:n ??                      Are you writing?

In order to form compound sentences with the conjunctions tī and kinī, the following process is used.

First, the identical noun in the second sentence is deleted, and then the auxiliary verb in the second sentence is deleted.

The result of applying this two-fold process is shown below.

toh' ṣhivī para:n le:kha:n.

'you' 'are' 'reading' 'writing'

The conjunction marker appears after the first sentence as in the example below.

toh' ṣhivī para:n kinī le:kha:n ??

toh' ṣhivī para:n tī le:kha:n ?

Compare with the following.

tohi gatshivī kamrī ?

tohi gatshivī bistarī ?

When the above are conjoined, the two sentences will become as follows.

tohi gatshivī kamrī kinī bistarī ?

tohi gatshivī kamrī tī bistarī ?

## 2.3. Pronouns III: Possessive Pronouns

In the following tables, all the forms of the possessive pronouns and their declension have been presented.

Table I: Possessive Pronouns

Head of NP Possessive Pronoun	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
1st per. sing.	m'o:n	mə:n'	mə:n'	m'a:ni
2nd per. sing.	čo:n	čə:n'	čə:n'	ča:ni
3rd per. sing.	təm'sund	təm'sind'	təm'sinz	təm'sinzɪ
1st per. plu.	so:n	sə:n'	sə:n'	sa:ni
2nd per. plu.	tuhund	tuhind'	tuhinz	tihinzɪ
3rd per. plu.	tihund (timanhund)	tihind' (timanhind')	tihinz (timanhinz)	tihinzɪ (timanhinzɪ)

Table II: Declension of Possessive Pronouns

1st person (sing.): m'o:n 'my'

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	m'o:n	mən'	mən'	m'a:ni
Dative	m'ə:nis	m'a:n'an	m'a:ni	m'a:n'an
Ablative	m'a:ni	m'a:n'av	m'a:ni	m'a:n'av
Agentive	mən'	m'a:n'av	m'a:ni	m'a:n'av

2nd person (sing.): čə:n 'your'

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	čə:n	čə:n'	čə:n'	ča:ni
Dative	čə:nis	ča:n'an	ča:ni	ča:ni
Ablative	ča:ni	ča:n'av	ča:ni	ča:n'av
Agentive	čə:n'	ča:n'av	ča:ni	ča:n'av

3rd person (sing.): təm'sund

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	təm'sund	təm'sind'	təm'sinz	təm'sinzi
Dative	təm'sindis	təm'sind'an	təm'sinzi	təm'sinzi
Ablative	təm'sindi	təm'sind'av	təm'sinzi	təm'sinzi
Agentive	təm'sind'	təm'sind'av	təm'sinzi	təm'sinzi

1st person (plu.): so:n 'our'

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	so:n	sə:n'	sə:n'	sa:ni
Dative	sə:nis	sa:n'an	sa:ni	sa:n'an
Ablative	sa:ni	sa:n'av	sa:ni	sa:n'av
Agentive	sə:n'	sa:n'av	sa:ni	sa:n'av

2nd person (plu.): tuhund 'your'

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	tuhund	tuhind'	tuhinz	tuhinzi
Dative	tuhindis	tuhund'an	tuhinzi	tuhinzan
Ablative	tuhundi	tuhund'av	tuhinzi	tuhinzan
Agentive	tuhund'	tuhund'av	tuhinzi	tuhinzan

3rd person (plu.): tihund 'their'

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	tihund	tihind'	tihinzi	tihinzi
Dative	tihindis	tihind'an	tihinzi	tihinzan
Ablative	tihindi	tihind'av	tihinzi	tihinzav
Agentive	tihind'	tihind'av	tihinzi	tihinzav

#### 2.4. The use of gatshun

In this lesson the verb gatshun 'to go' has been introduced in the construction tohi gatshivi siriph kamri kini kamri ti kh'an. In this context, the verb gatshun means 'to want' or, in certain restricted contexts, 'to desire'. Thus, in Kashmiri, gatshun is used in certain contexts which are separated in English by the use of two verbs, i.e., to desire and to want.

## 3.0. VOCABULARY

## 1. NOUNS

bistari

bedroll

mozu:r

coolie, laborer

ropay

rupee

sa:ma:ni

luggage

sondu:kh

box, case

## 2. VERBS

gatshun

to go

tulun

to lift, to carry

banun

to get, to be available

vanun

to say, to tell

## 3. ADJECTIVES

gob

heavy

b'a:kh

another

## 4.0. DRILLS

The following sava:l and Java:b may be attempted orally. A number of nouns from the previous lessons may be used, for example: kamri, kita:b, gari, gila:si, ʕith', tsot, teksi:, te:bi:l, ba:ni, mozu:r.

The following provide the models:

sava:l : t̥hi gatshiv̥i sondu:kh ?

Do you want a box?

Java:b : ahansə: me gatshi sondu:kh.

Yes, I want a box.

sava:l : t̥hi gatshiv̥i gila:si?

Do you want a glass?

Java:b : nasə: me gatshin̥i gila:si.

No, I do not want a glass.

sava:l : t̥hi gatshiv̥i bistari ?

Do you want (any) bedding?

Java:b : ahansə: me gatshi bistari.

Yes, I want (some) bedding.

2. In the above pattern, make use of the numerals one to twenty.

Note: the second person plural form of gatshun 'to want' is gatshiv̥i. As stated earlier, the plural form is used as an

honorific to show respect, etc. Consider the following model:

tɔhi gatshivɨ akh sondu:kh ?

nasə:, me gatshan tso:r sondu:kh or

ahansə: me gatshi akh sondu:kh.

### 3. Noun-Verb Agreement

(a) yi bistariɨ ʧhu ʈhi:kh.

yi ʈe:bɨl ʧhu ʈhi:kh.

yi sondu:kh ʧhu ʈhi:kh.

(b) yim bistariɨ ʧhi ʈhi:kh.

yim ʈe:bɨl ʧhi ʈhi:kh.

yim sondu:kh ʧhi ʈhi:kh.

yim ho:ʈal ʧhi ʈhi:kh.

(c) yi ʧiʈh' ʧha ʈhi:kh.

yi ʧa:y ʧha ʈhi:kh.

yi tsoʈ ʧha ʈhi:kh.

yi kita:b ʧha ʈhi:kh.

(d) yimiɨ ʧiʈhi ʧha ʈhi:kh.

yimiɨ ʧa:yi ʧha ʈhi:kh.

yimiɨ tsoʈi ʧha ʈhi:kh.

yimiɨ kita:bɨ ʧha ʈhi:kh.



## 5.0. EXERCISES

1. Translate the following into Kashmiri.

What is the rate?

I want five pencils.

Where is the coolie?

Yes, I have luggage.

No, I do not need a bed.

2. Change the number in the following:

yimĩ ċha kita:bi.

yi ċhu ři:ċar.

su ře:bił ċhu řhi:kh.

tsöċi kati ċha ?

na, yim gila:si ċhi ni řhi:kh.

3. Use the conjunction ti to form compound sentences from the constructions given below. Note the following model:

(a) yeti ċhu gila:si.

(b) yeti ċhu ře:bił.

yeti ċhu gila:si ti ře:bił.

---

(a) tati ċhu mohni.

(b) tati ċhu mozu:r.

(a) yim čhi sondu:kh.

(b) yim čhi bistari.

(a) bi čhus para:n.

(b) bi čhus le:kha:n.

## 4

tsu:rim sabakh : havasbo:t̚ivə:lis si:t' kathba:th  
 Lesson Four : a conversation with a houseboat owner

## 1. CONTEXTUAL FOCUS

The participants are a tourist, aʃo:k, and, a houseboat owner, havasbo:t̚ivo:l. A houseboat is generally owned and managed by a single person, and is leased for lengths of time varying from an overnight stay to a full summer season's stay. On leasing a houseboat (often the lease is verbal), the set contextual phrases are as follows.

toh' kəts zən' ʃhivə ?

How many persons are there?

kəts dɔh ru:ziv ?

How many days will you stay?

(and, the invariable inquiry)

re:t̚ k'ah ʃhu ?

What is the charge?

It is after this last inquiry that the unavoidable bargaining begins.

## 2. GRAMMATICAL FOCUS

The productive suffix -vo:l (fem. -va:ŋen', see Notes), the locational adverb niŋ 'near', the postposition khə:tri 'for', and single modifiers of nouns are introduced. The modifiers are of the following types: khu:bsu:rath havasbo:t 'beautiful houseboat', akh haphti 'one week', and tso:r kamri 'four rooms'.

The following verbs appear: ŋongun 'to sleep', bihun 'to sit', and ranun 'to cook'.

## 3. LEXICAL FOCUS

Note the following lexical set.

<u>havasbo:t</u>	houseboat
<u>havasbo:t</u> <u>ivo:l</u>	houseboat owner
<u>ŋongni</u> <u>khə:tri</u> <u>kamri</u>	bedroom
<u>behni</u> <u>khə:tri</u> <u>kamri</u>	living room
<u>kh'an</u> <u>i</u> <u>khə:tri</u> <u>kamri</u>	dining room



havasbo:ṭivo:l t̃i ašo:k

havasbo:ṭ  
havasbo:ṭivo:l  
sa:b  
manz

houseboat  
a houseboat owner  
sahib (see notes)  
in

havasbo:ṭivo:l : sala:m sa:b.

Greetings, Sahib.

pekiv sa:b havasbo:ṭas manz ru:ziv.

Come, Sahib, stay in the houseboat.

vučhun

to see

ašo:k : ahansə: bi vučhi navasbo:t.

Well, I would like to see the houseboat.

a:

yes

s'aṭha:

very

khu:bsu:rath

beautiful

zən'

persons

navasbo:tivo:l : a: vučhiv, s'aṭha: khu:bsu:rath navasbo:t čhu.

Certainly, take a look at it. It's very beautiful.

toh' kəts zən' chivi ?

How many persons are there?

kun

only

zon

person

ašo:k : bi čhus kun zon.

I am the only one.

navasbo:tivo:l : kəts doh ru:ziv ?

For how long do you want to stay?

hapht<sup>i</sup> week

ašo:k : akh hapht<sup>i</sup>.

One week.

havasbo:tivo:l : ačha: pækiv.

All right, let's go.

ku:t how  
du:r far

ašo:k : ku:t du:r čhu havasbo:t ?

How far is the houseboat?

niš near  
ḍalge:t Dal Gate

havasbo:tivo:l : ḍalge:čas niš.

Near Dal Gate.

ašo:k : kəts kamr<sup>i</sup> čhis ?

How many rooms does it have?

šongnĩ khə:tri	for sleeping
behnĩ khə:tri	for sitting
ranĩnĩ khə:tri	for cooking
kh'anĩ khə:tri	for eating

havasbo:tĩvo:l : tso:r kamri, zi kamri čhis šongnĩ khə:tri, akh  
behnĩ khə:tri ti akh ranĩnĩ ti kh'anĩ khə:tri.

Four rooms, two for sleeping (two bedrooms),  
one for sitting (one living room), and one for  
cooking and dining (and a dinette-kitchen).

ašo:k : re:t k'ah čhu ?

What is the charge?

dohas per day

havasbo:tĩvo:l : bas vuh rōpyi dohas.

Just twenty rupees a day.

ašo:k : ačha: bi vučhi havasbo:t.

All right, I'll look at the houseboat.

havasbo:tĩvo:l : ahanhaz, pəktiv.

Yes, sir, let's go.



NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

1. sa:b or sa:hab was generally used as a mode of address for Europeans. The distribution of this is wide, e.g., kalektar sa:b, da:ktar sa:b, k'ah sa:b 'What, sir?'. It is now used for both Westerners and Indians, more or less as the English sir is used. "The word is Arabic and originally meant 'a companion', (sometimes a companion of Mahommed)." (See HJ pp. 781-782.)
2. There are only a few places in Srinagar where houseboats are kept; dalge:t is one of these.  
Nehru Park is a new park in the middle of Dal Lake. It is an island, and has an excellent view of the surrounding mountains and the lake.



## 2.0. GRAMMAR

## 2.1. Tense: Future

The Copula: I shall be

MasculineSingular

bɪ a:sɪ

tsɪ a:sakh

su a:si

Plural

əs' a:sav

toh' ə:siv

tim a:san

FeminineSingular

bɪ a:sɪ

tsɪ a:sakh

sɔ a:si

Plural

əs' a:sav

toh' ə:siv

timɪ a:san

I shall eat: bɪ kh'amɪ

MasculineSingular

bɪ kh'amɪ

tsɪ kh'akh

su kheyi

Plural

əs' kh'amav

toh' kheyiv

tim kh'an

Note that in the feminine form the third person singular and plural, pronouns change to sɔ and timɪ, respectively.

## 2.2. Adjectives: I

There are two classes of adjectives. The members of Class I comprise those items which are not inflected for number, gender, and case; for example, consider s'ath'a: 'much' and khu:bsu:rath 'beautiful'. (See pp. 152-153 for Class II adjectives.)

Examples:

sa:ph ka:kaz	clean paper
sɔndar na:v	beautiful boat
s'aṭha: po:n'	much water
ʃa:n ʃa:y	good tea

Note that s'aṭha: is used in the sense of both 'many' and 'much'.

## 2.3. The Suffix -vo:l

The suffix -vo:l is used as a modifier or as a noun with a wide semantic range. It is generally used in the sense of an agent or a doer.

- (a) In the following, -vo:l functions as a noun and denotes an occupation.

ḍalas niṣ ʃhu akh na:vivo:l.

There is a boatman near Dal Lake.

ho:ṭlas manz ʃhu akh ḍoḍivo:l.

There is milkman inside the hotel.

(b) The -vo:l formations have an underlying relative clause.  
Consider dɔdɪvo:l which means su yus dɔd kɪna:n ʃhu  
'one who sells milk'.

(c) The suffix -vo:l is also used with verbs.

mohnɪ ʃhu kh'anɪvo:l.  
Mohan is one who enjoys eating.

mohnɪ ʃhu paranvo:l ləḍkɪ.  
Mohan is a studious boy.

The suffix -vo:l is inflected for number, gender, and case.  
Note the following forms.

Masculine		Feminine	
Singular	Plural	Singular	Plural
vo:l	və:l'	va:ʃjen'	va:ʃni

2.4. Numerals: 'twenty-one' to 'thirty'

akɪvuh	twenty-one
zɪto:vuh	twenty-two
trovuh	twenty-three
tsovuh	twenty-four
pɪntsɪh	twenty-five
ʃatɪvuh	twenty-six

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sato:vuh	twenty-seven
aṭho:vuh	twenty-eight
kunṭtrih	twenty-nine
trih	thirty

## 2.5. Fractions

əḍ (əḍ', mas., plu.)	half
əḍ (aṭji, fem., plu.)	half
so:d	one and a quarter
ḍəḍ	one and a half
du:n	three quarters
ḍa:y	two and a half

The fractions are used as modifiers of time and quantity.

### 1. Modifiers of time

mohni gav niṣa:th ḍəḍi baṭji.

Mohan went to (the) Nishat (Garden) at one-thirty.

Note that sa:ḍi does not modify akh and zi, therefore, constructions such as sa:ḍi akh and sa:ḍi zi are unacceptable.

The acceptable constructions are ḍəḍ and ḍa:yi. However, sa:ḍi can modify any other whole number up to 'ninety-nine'.

### 2. Modifiers of quantity

me gatshan ḍa:y kilo: za:mut ḍəḍ.

I want two and a half kilos of yogurt.

## 3.0. VOCABULARY

## 1. NOUNS

ka:kaz	paper
kh'anɨ khə:tri kamri	dining room
za:mut dɔd	yogurt
dɔd	milk
na:v	boat
po:n'	water
behni khə:tri kamri	living room
ʃɔngni khə:tri kamri	bedroom
havasbo:t	houseboat
havasbo:tɨvo:l	houseboat owner

## DRILLS

1. In each of the following sentences replace the adjective sa:ph by the adjectives sɔndar and ʃa:n. Note the model below.

yi ʃhu sa:ph tɛ:bɪl.

yi ʃhu sɔndar tɛ:bɪl.

yi ʃhu ʃa:n tɛ:bɪl.

yi ʃhu sa:ph gari.

yi ʃhu sa:ph ka:kaz.

yi ʃhu sa:ph pensali.

hu ʃhu sa:ph kamri.

yi ʃhu sa:ph po:n'.

yimi ʃha sa:ph kita:bi.

yimi ʃha sa:ph na:vi.

yimi ʃha sa:ph tso:ci.

yimi ʃha sa:ph ci:thi.

2. Change the constructions given in 1, above, into interrogatives (e.g., yi ʃha: sa:ph gari ?).
3. Change the constructions given in 2, above, into negative constructions (e.g., na, yi ʃhu ni sa:ph gari).

## 5.0. EXERCISES

## 1. Translate the following into Kashmiri:

I want three books.

These nine houses are clean.

This tea is good.

I want two and a half glasses of water.

The coolie is good.

Yes, I would like to see the houseboat.

The houseboat owner is good.

How long will you stay?

2. Construct five sentences with niš (e.g., kuris' čha te:blas niš. 'The book is near the table.').



# 5

pi:tsim sabakh :            t̚ã:givo:lis si:t' kathba:th

Lesson Five :            a conversation with a tonga driver

## 1. CONTEXTUAL FOCUS

A conversation on hiring a light, horse-driven, two-wheeled carriage. This type of carriage is used all over the valley and is the main mode of transportation in the downtown areas. It can carry four persons and some luggage, too. The main modes of addressing a t̚ã:givo:l are the following. hatihaz, hatihaz ta:giva:l'a:, he:, and he: ta:giva:l'a:.

## 2. GRAMMATICAL FOCUS

Note the use of p'athi 'from'. The following verbs appear: khasun 'to climb', and lagun 'to take' (in terms of time, e.g., 'It will take two hours.'). The causative form of verbs is introduced (e.g., kh'a:vun 'to cause to eat').

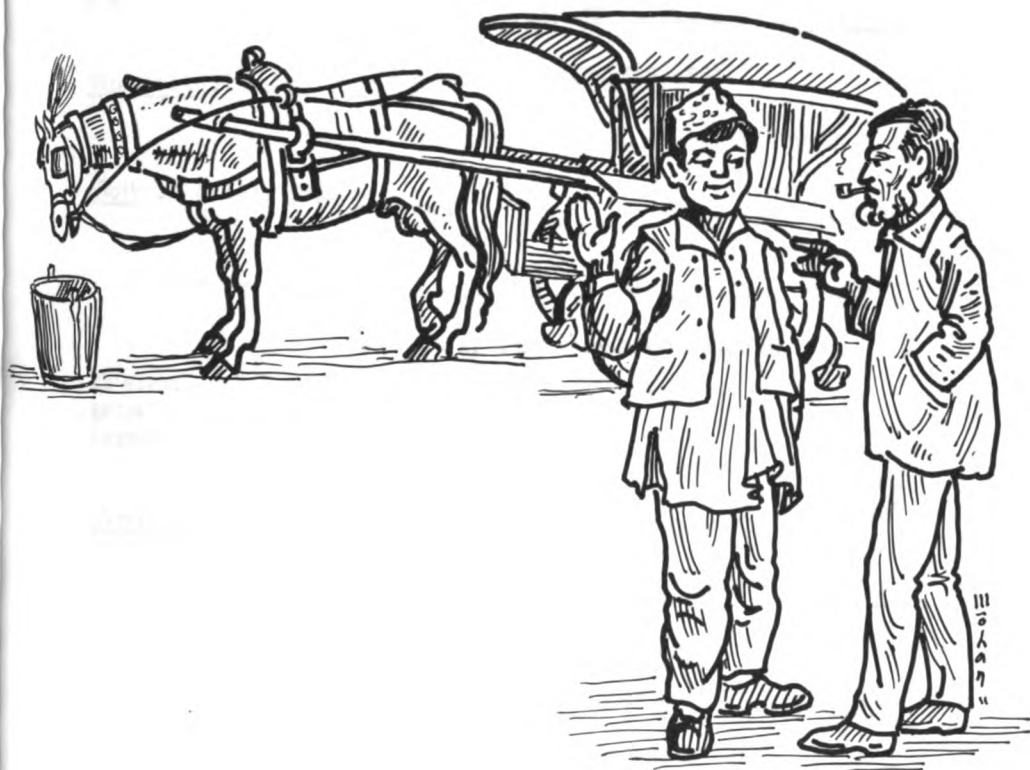
## 3. LEXICAL FOCUS

Note the following lexical set.

t̚ã:givo:l            tonga driver

du:r	far
re:t	rate





ṭā:givo:l ti ašo:k

ṭā:givo:l  
hati  
nehru:  
pa:rk

a tonga driver  
(sentence initiator)  
Nehru (proper name)  
park

ašo:k : hati haz ṭā:giva:l'a: nehru: pa:rk ɢətshikhī ?

Hello, tongawala, will you go to Nehru Park?

khasun

to climb

tā:givo:l : ahanhaz, khəsiv.

Yes, sir, climb in!

yeti p'aṭhṭi

from here

ašo:k : yeti p'aṭhṭi ku:t du:r čhu nehru: pa:rk ?

How far is Nehru Park from here?

ganṭṭi  
lagunan hour  
to take (time)tā:givo:l : akh ganṭṭi lagi.

It will take an hour (to get there).

ašo:k : re:ṭ k'ah čhu ?

What is the charge?

tā:givo:l : dəh ropyi.

Ten rupees.

pə:tsh

five

ašo:k : nahaz, pə:tsh ropyi.

I won't pay more than five rupees.

su	that
kam	not enough
d'un	to give

tā:givo:l : na, su čhu kam, ə:t̥h ropyi diyiv.

No, that's not enough. Give me eight rupees.

ašo:k : ačha:, pəkiv.

All right, let's go!

kh'a:vun	to cause to eat
ga:si	hay
ne:run	to go, to leave

tā:givo:l : adiḥaz, gur kh'a:van ga:si t̥i ne:rav.

All right. Let me feed the horse (some) hay, and  
(then) we'll leave.

NOTES:            GRAMMAR:            VOCABULARY:            DRILLS:            EXERCISES:

1.0. NOTES

1.1. Modes of Address (or 'attention catchers')

In Kashmiri there are certain lexical items which function as 'attention catchers'. These may be used to attract the attention of a person. Not all of these are polite, but they still have a high frequency in colloquial Kashmiri. Note the following:

Masculine	Feminine	Ranking on the honorific scale	status constraints	religious constraints
hayo:	hayə:	impolite, informal	addressee equal or lower	
hato:	hatay	impolite, informal	addressee equal or lower	
he:	he:	neutral	equal	
hatɪ mahra:		respectful	addressee equal or higher	addressee Hindu
hatɪ haz		respectful	addressee equal or higher	addressee or Muslim
hatɪ sə:	hatɪ sə:	polite	addressee equal or higher	
hatɪ ba:	hatɪ bi:	polite	equal	

Note that in Srinagar the use of hatiba: is more or less restricted to the speech of the older generation. Its place has been taken by the more frequent hatisə:.

Examples:

- (a) hayo: na:viva:l'a: ɖal gatshɪkhi ?
- (b) he: na:viva:l'a: ɖal gatshɪkhi ?
- (c) hatihaz na:viva:l'a: ɖal gatshɪkhi ?

In the above examples, (a) is unacceptable on the scale of politeness, and (c) may be termed extra-polite.

## 2.0. GRAMMAR

## 2.1. The Agentive Case

The agentive case denotes the 'doer' of an action. It is marked by -an and -i, as in these examples.

Ši:lan čeyi ča:y.

Sheela drank (her) tea.

ko:ri dits Ši:las ča:y.

The girl gave tea to Sheela.

## 2.2. Adjectives II

In Lesson Four (Section 2.1.), we discussed what was termed Class I Adjectives. This Class includes those items which are not inflected for number, gender, and case. Class II Adjectives include those adjectives which show number, gender, and case agreement with the head noun.

Singular Forms

	<u>v'oṭh</u>	'fat'	<u>vɔzul</u>	'red'
	<u>Mas.</u>	<u>Fem.</u>	<u>Mas.</u>	<u>Fem.</u>
Nom.	v'oṭh	v'əṭh	vɔzul	vɔzɪʃ
Dat.	vethis	veṭhi	vɔzlis	vɔzʃi
Abl.	veṭhi	veṭhi	vɔzli	vɔzʃi
Ag.	veṭh'	veṭhi	vɔzɪl'	vɔzʃi



thod 'tall'

	<u>Mas.</u>	<u>Fem.</u>
Nom.	thod	thəz
Dat.	thədis	thazi
Abl.	thadi	thazi
Ag.	thəd'	thazi

Plural Forms

	<u>Mas.</u>	<u>Fem.</u>	<u>Mas.</u>	<u>Fem.</u>
Nom.	veṭh'	večhi	vəzɪl'	vəzʃi
Dat.	veṭh'an	večhan	vəzl'an	vəzʃan
Abl.	veṭh'av	večhav	vəzl'av	vəzʃav
Ag.	veṭh'av	večhav	vəzl'av	vəzʃav

	<u>Mas.</u>	<u>Fem.</u>
Nom.	thəd'	thazi
Dat.	thad'an	thazan
Abl.	thad'av	thazav
Ag.	thad'av	thazav

## 2.3. Adverbs: Classes

The adverbs have been divided into two classes. Class I Adverbs include those lexical items which do not belong to any other class but function essentially in adverbial positions.

Here are two examples.

tati	there
tat'ath	at that place

The items belonging to this group may occur in the following positions:

tati čeyi me kə:šir ča:y

'there' 'drank' 'I' 'Kashmiri' 'tea'

me čeyi kə:šir ča:y tati

me čeyi tati kə:šir ča:y

Class II adverbs include those lexical items which may belong to other word-classes but have adverbial function, too, (e.g., postpositional phrases, nouns, and adjectives).

## 2.4. Causativization

In this lesson the causative verb kh'a:van 'to cause to eat' occurs in adihaz, gur kh'a:van ga:sī tī ne:rav.

A verbal root may be causativized by the addition of a causative suffix. Consider the following:

kh'on	to eat
kh'a:vun	to make (someone) eat
kh'a:vīna:vun	to cause someone to eat through the efforts of someone else.

In those constructions in which the agent is not deleted, it is followed by an instrumental postposition, e.g.,

ṭā:gīve:l' kh'a:vīno:v gur mohnas athi ga:sī.

The tonga driver made Mohan feed grass to the horse.

In Kashmiri, as in Hindi-Urdu, there are two degrees of causativization. The following are illustrative:

me kər kə:m.

I worked.

me karino:v ašo:k kə:m.

I made Ashok work.

me karira:vino:v ši:las athi ra:mi kə:m.

I made Sheela make Ram work.

#### 2.5. The use of p'ath̩

In the construction yeti p'ath̩ ku:t du:r ʃhu nehru: park?, p'ath̩ is used in the sense of 'from (a location)'. Consider the following sentences:

b̩ ʃhus yeti p'ath̩ z̩ mi:l du:r ro:za:n.

I live two miles away from here.

ts̩ kati p'ath̩ ʃhukh soku:l yiva:n ?

From where do you come to school?

Also note the following use:

ʈe:bl̩ p'ath̩ tul kita:b thod.

Remove the book from the table.

## 3.0. VOCABULARY

## 1. NOUNS

ku:r	girl
kə:ʃir ča:y	Kashmiri tea
tā:gāvo:l	tonga driver
re:t̤	rate

## 2. ADJECTIVES

vɔzul	red
v'oθh	fat
boḍ	big
thod	tall

## 3. ADVERBS

tati	there
tat'ath	at that place
du:r	far

## 4.0. DRILLS

1. On the model of the sentences given in (a) and (b) below, construct ten sentences of each type using the nouns and verbs introduced in earlier lessons.

(a) ši:lan kh'av bati.

(b) mozu:rav čeyi ča:y.

2. Note the agreement of adjectives with the nouns in the following sentences. Drill these sentences orally.

(a) yi čhu v'oṭh mozu:r.

su čhu v'oṭh ləḍki.

yi čhu bəḍ gila:si.

su čhu bəḍ ɬe:bił.

(b) yi čha v'əṭh zana:ni.

so čha v'əṭh ku:r.

yi čha bəḍ kursi:.

so čha bəḍ na:v.

(c) yim čhi vəṭh' mozu:r.

tim čhi vəṭh' ləḍki.

tim čhi bəḍ' gila:si.

yim čhi bəḍ' ɬe:bił.

(d) yimĩ čha večhi zana:ni.

timĩ čha večhi ko:ri.

yimĩ čha baži kursi:.

timĩ čha baži na:vi.

3. In each of the sentences of 2 (above), substitute thod and v<sub>o</sub>zul respectively, for v'o<sub>o</sub>th and bod.

4. Use the adverbs tati and tat'ath with the constructions in Section 2 (above). Note the following model:

tati čhu v'o<sub>o</sub>th mozu:r.

tat'ath čhu v'o<sub>o</sub>th mozu:r.

## 5.0. EXERCISES

1. Translate the following into Kashmiri.

No, he is not a fat boy.

The red boat is there.

Yes, this is a big boat.

My red chair is near the table.

No, she is not a big girl.

2. Translate the following into English.

Ši:lan pər kita:b.

mohnan čeyi ča:y.

ra:man kheyi tsoṭ.

3. Replace the underlined English words in the following sentences by their Kashmiri equivalents.

yi na:vivo:l čhu tall.

akh fat mozu:r čhu tati.

yes, yi čha red kita:b.

no, yi tsoṭ čha ni big.

yi big garī čhu ja:n.



Šeyim sabakh : na:vivə:lis si:t' kathba:th

Lesson Six : a conversation with a boatman

### 1. CONTEXTUAL FOCUS

A conversation on hiring a šikə:r (shikara), a particular type of boat used for sightseeing. The shikaras are specially decorated and have cushions with springs. There are several types of shikaras used for various purposes. This conversation pertains to a sightseeing trip on Dal Lake.

A prolonged (and enjoyable) discussion about the 'rate' invariably forms a part of the hiring process. Note particularly the response to the question: yeti p'athə k'ah ču re:t ? What is the rate from here? Then note the boatman's response: yi haz kəš karivə Whatever you like, sir. This is a frequent response to inquiries about prices, rates, etc. On the whole, prices are negotiable, and the response does not necessarily mean that the buyer has a choice. All this indicates is that the seller is open to bargaining.



## 2. GRAMMATICAL FOCUS

The conjunct verbs of the following type are introduced  
hokum karun 'to command' and khos karun 'to like'. The verb  
vasun 'to come down', also appears.

## 3. LEXICAL FOCUS

Note the following lexical set.

na:vivo:l	boatman
na:v	boat
dalge:t	Dal Gate (place name)



ašo:k, na:vivo:l tš šike:r'

na:vivo:l	boatman
tuhinz	your
na:v	boat

ašo:k : yi čha: haz tuhinz na:v ?

Is this your boat?

hokum karun	to command
niša:th	Nishat Garden

na:vivo:l : ahanhaz, kəriv hokum ?

Yes, sir, what can I do for you?

ašo:k : niša:th gətshivī haz ?

Will you go to Nishat (Garden)?

vasun	to come down
-------	--------------

na:vivo:l : ahanhaz, vəsiv.

Yes, come on down (here).

vakhīt	time
--------	------

ašo:k : ku:t vakhīt lagi ?

How long will it take?

na:vivo:l : akh gantī.

One hour.

ašo:k : yeti p'aṭhi k'ah Čhu re:t ?

What is the rate from here?

khōš karun

to like

na:vivo:l : yi haz khōš karivi.

Whatever you like, sir.

ašo:k : na haz re:t k'ah Čhu ?

No, (tell me) what is the rate?

na:vivo:l : ə:ṭh rōpyi.

Eight rupees.

še

six

ṭhi:kh

fair

ašo:k : na haz, še rōpyi Čha ṭhi:kh.

No, six rupees is a fair price.

na:vivo:l : adiḥaz vəsiv.

All right, come on down.

pakun

to walk

ašo:k : ačha: pəkiv.

All right, let's go.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

### 1.0. NOTES

1. niṣa:th (ba:g) is one of the Mughal Gardens. It is located about eight miles from Srinagar, the summer capital of the Jammu and Kashmir State. (For a detailed description see pp. 576-580.)
  
2. hokum karun means 'to command', or 'What can I do for you?'. It is a socially polite expression, and is used just as that.
  
3. bu:n' (china:r, *Platanus Orientalis*): Knowles (1885) claims that the china:r "was introduced by the Muhammadans from the West, and under the fostering attention of royalty this splendid tree with its palmate leaves and spreading branches has reached the greatest age and attention in Kashmir." (See J.H. Knowles, A Dictionary of Kashmiri Proverbs and Sayings, Bombay, 1885, p.7.)

2.0. GRAMMAR

2.1. Genitive Case: Markers

Note the following markers of the genitive case.

Masculine		Feminine	
Singular	Plural	Singular	Plural
hund	ḥnd'	ḥnz	ḥnẓ
-uk	-ik'	-ič	-iči
-un	-in'	-in'	-ini

Examples:

<u>-hund</u> and <u>-ḥnd'</u>	
tu:riʃan hund maka:n̄	tourists' house
tu:riʃan ḥnd' maka:n̄	tourists' houses
<u>-uk</u> and <u>-ik'</u>	
maka:nuk darva:z̄	the door of the house
maka:n̄ik' darva:z̄	the doors of the house
<u>-un</u> and <u>-in'</u>	
mohnun maka:n̄	Mohan's house
mohn̄in' maka:n̄	Mohan's houses

2.1.1. -sund form of Genitive

Note that -hund changes to -sund if it is preceded by a palatal consonant or a high central vowel /i/. Consider the following:

va:zɪ sund	of a cook
ra:zɪ sund	of a king
mə:l' sund	of a father
dob' sund	of a washerman

The following are the forms of sund which correspond to the forms of hund.

hund	sund
hind'	sind'
hinz	sinz
hinzi	sinzi

#### 2.1.2. Uses of the Genetive

The genitive case is used in the following semantic areas.

(i) ownership

mohnun maka:nɪ                      Mohan's house

(ii) in the sense of Hindi-Urdu 'ki: and English 'of'

ʃi:lɪn' ʈa:y                      Sheela's tea

(iii) relationship

dob' sund bo:y                      the washerman's brother

(iv) a part of something

tebliʃ zang                      the leg of a table

(v) made of or consisting of

kan'an hund maka:nɪ                      a house (made) of stone

(vi) extract of or essence of something

tsũ:th'an hund ras                      the juice of apples

2.2. Noun Declension

1. First Declension

Singular Forms: Masculine

	<u>Nominative</u>	<u>Dative</u>	<u>Ablative</u>	<u>Agentive</u>
garden	ba:g	ba:gas	ba:gɨ	ba:gan
man	marɨd	mardas	mardɨ	mardan
potato	o:luv	o:lvas	o:lvɨ	o:lvān
old man	buɖɨ	buɖas	buɖɨ	buɖān

Plural Forms:

ba:g	ba:gan	ba:gav	ba:gav
marɨd	mardan	mardav	mardav
o:lav	o:lvān	o:lvav	o:lvav
buɖɨ	buɖān	buɖav	buɖav

2. Second Declension:

Singular Forms: Masculine

	<u>Nominative</u>	<u>Dative</u>	<u>Ablative</u>	<u>Agentive</u>
son	nečuv	nečvis	nečivi	nečiv'
cup	kho:s	khə:sis	kha:si	khə:s'
water	po:n'	pə:nis	pa:ni	pə:n'
pony	tət	tətɨs	tətɨ	tət'



Plural Forms:

son	nečiv'	nečiv'an	nečiv'av	nečiv'av
cup	khə:s'	kha:s'an	kha:s'av	kha:s'av
water	pə:n'	pa:n'an	pa:n'av	pa:n'av
pony	ʈəʈ'	ʈəʈ'an	ʈəʈ'av	ʈəʈ'av

3. Third Declension:Singular Forms: Feminine

	<u>Nominative</u>	<u>Dative</u>	<u>Ablative</u>	<u>Agentive</u>
bread	tsotʃ	tsotʃi	tsotʃi	tsotʃi
mother	mə:ʃ	ma:ʃi	ma:ʃi	ma:ʃi
potter	krə:ʃ	kra:ʃi	kra:ʃi	kra:ʃi
mare	gʊr	gʊri	gʊri	gʊri

Plural Forms:

tsotʃi	tsotʃan	tsotʃav	tsotʃav
ma:ʃi	ma:ʃan	ma:ʃav	ma:ʃav
kra:ʃi	kra:ʃan	kra:ʃav	kra:ʃav
gʊri	gʊr'an	gʊr'av	gʊr'av

4. Fourth Declension:

Singular Forms: Feminine

	<u>Nominative</u>	<u>Dative</u>	<u>Ablative</u>	<u>Agentive</u>
sister	beni	beni	beni	beni
mutton	neni	neni	neni	neni
bitch	hu:n'	ho:ni	ho:ni	ho:ni
Chinar tree	bu:n'	bo:ni	bo:ni	bo:ni

Plural Forms:

beni	ben'an	ben'av	ben'av
neni	nen'an	nen'av	nen'av
ho:ni	ho:n'an	ho:n'av	ho:n'av
bo:ni	bo:n'an	bo:n'av	bo:n'av

2.3. Numerals: 'thirty-one' to 'forty'

akitr̥ih	thirty-one
doyitr̥ih	thirty-two
teyitr̥ih	thirty-three
tsoyitr̥ih	thirty-four
pě:tsitr̥ih	thirty-five
šeyitr̥ih	thirty-six
satitr̥ih	thirty-seven
aritr̥ih	thirty-eight
kunitə:ʃih	thirty-nine
tsatə:ʃih	forty

## 3.0. VOCABULARY

## 1. NOUNS

o:luv	potato
kən'	stone
kul	tree
krə:ʃ	potter (fem.)
kho:s	cup
gur	horse, mare
tsū:ʈh	apple
ʈu:rist	tourist
ʈoʈ	pony
darva:zɪ	door
ɖalge:ʈ	Dal Gate
na:v	boat
na:vivo:l	boatman
neʃuv	son
neni	meat
ba:g	garden
budɪ	old man
bu:n'	Chinar tree
beni	sister
mə:ʃ	mother
marɪd	man
mo:l	father
ra:zɪ	king
va:zɪ	cook
ʃika:r'	shikara, a sight-seeing boat
hu:n'	bitch

## 4.0. DRILLS

## 1. Genitive with Numerals

mozu:rī sinz akh rōpay kati čha ?

va:zī sinz akh tsoṭ kati čha ?

mozu:ran hind' pṣ:tsh gila:sī kati čhi ?

va:zī sinzī zī tsočī kati čha ?

mohnīni tso:r kita:bī kati čha ?

Notice that the genitive marker agrees with the number and gender of the noun that follows.

## 5.0. EXERCISES

## 1. Translate the following sentences into Kashmiri.

This is Mohan's house.

Sheela's book is big.

These are the doors of the house.

That is a big stone house.

These are Sheela's cups.

## 2. Change the number in the following constructions.

yimī čha: ṭe:blīčī zangī ?

yath sondu:kas p'aṭh thav kita:b.

hum ča:yi khə:s' thav ṭe:blan niš.

baḍ'an kani maka:nan čhi baḍ' darva:zī.

yi čha šī:līn' ča:y.

3. Negate the following sentences.

yi čha šī:līn' ča:y.

maka:nuk darva:zī čhu boḍ.

hu čhu na:vivə:l'sund maka:nī.

so ku:r čha ča:y čava:n.

sondu:kas manz čha kita:bī.

sətim sabakh :            ʈeksi:və:lis si:t' kathba:th  
 Lesson Seven :            a conversation with a taxi driver

### 1. CONTEXTUAL FOCUS

The traditional mode of transportation in Kashmir has not always been a taxi. It has only recently been introduced in Srinagar, and is fast becoming popular. It is now replacing the fascinating horse-drawn carriage (ʈā:gi) in certain areas.

### 2. GRAMMATICAL FOCUS

The verb ne:run 'to leave' appears. Note that khə:li: is used in the sense of 'for hire', but the basic meaning is 'empty'.

### 3. LEXICAL FOCUS

Note the following lexical set.

khə:li:	for hire
du:r	far
ʈeksi:	taxi-cab
ʈ'eksi:vo:l	taxi driver
mi:l	miles



ṭeksi:, ṭeksi:vo:l ti ašo:k

ṭeksi:vo:l                      taxi driver  
 khə:li:                         for hire

ašo:k : ṭeksi: Ṭha: sə: khə:li: ?

Is the taxi available (for hire)?

teksi:vo:l : ahanhaz khəsiṽ. kot Ṭhuṽi gatshun ?

Yes, (please) get in. Where do you want to go?

ḍa:kha:nṽ                      post office

ašo:k : me Ṭhu gatshun ḍa:kha:nas p'aṭh.

I want to go to the post office.

kath                              which

teksi:vo:l : kath ḍa:kha:nas ?

Which post office?

boḍ ḍa:kha:nṽ                      head post office

ašo:k : boḍis ḍa:kha:nas.

The head post office.



bihun to sit down, to take one's seat

teksi:vo:l : ačha: bihiv.

All right, come on in.

ašo:k : ku:t du:r čhu ?

How far is it?

mi:l mile(s)

teksi:vo:l : yeti p'aṭhi čhu zi mi:l.

It is two miles from here.

ǰaldi: karin' to hurry

ašo:k : ačha: ǰaldi: kariv.

All right, (please) hurry.

dra:s (ne:run 'to leave') (I am) leaving

teksi:vo:l : adiḥaz, dra:s.

All right, sir, (we're) on our way.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

1. The taxis in Kashmir are also open to bargaining, especially if the trip is outside Srinagar to such places as pəhəlgə:m (Pahalgam) or gulmarig (Gulmarg).

In order to keep the delightful, and sometimes exasperating, tradition of bargaining alive, the meter is usually made non-operative by the taxi-driver. Thus, bargaining adds to the pleasure of sightseeing and leaves a person a little more exhausted than he normally would be. The amount settled after the bargaining does not include the bakhšiš (tip). That is another story!

2. dopmavi (haz, mahra:, hasə:, See Section 4.0. Drills) is an attention catcher which means 'I say', 'Please look', or 'Please listen'. It may be used to draw the attention of a person in a shop or on a roadside in order to make an inquiry.

## 2.0. GRAMMAR

## 2.1. Semantics of Adverbs I

The contextual distribution of adverbs may be divided into the following groups:

## 2.1.1. Interrogative Adverbs

kar	when
kat'ath	where
kapə:r'	in which direction
ku:t	how much
k'uth	of what type

Examples:

toh' kar ə:vɪ kəʃi:ri ?

When did you come to Kashmir?

ɖa:kha:nɪ kat'ath ʃhu ?

Where is the post office?

ɖa:kha:nɪ kapə:r' ʃhu ?

In which direction is the post office?

yath kita:bi ku:t h'akh ?

How much will you charge for this book?

su maka:nɪ k'uth ʃhu ?

What does that house look like?

Note the following number and gender changes in ku:t and k'uth.

Masculine		Feminine	
Singular	Plural	Singular	Plural
ku:t	kɨ:t'	kɨ:ts	kɨ:tsɨ
k'uth	kith'	kitsh	kitshɨ

### 2.1.2. Adverbs of Time

az	today
azkal	these days
pagah	tomorrow
ra:th	yesterday

#### Examples:

niša:tas manz čha: az zu:l ?

Are the lights (on the fountains) in the Nishat garden on today?

azkal čha: ɖalas manz pampo:š ?

Are there lotuses in Dal Lake these days?

pagah yiyiv ča:y čeni.

Come to have tea tomorrow.

bɨ a:s ra:th dili p'aɸhɨ.

I came from Delhi yesterday.

## 2.1.3. Adverbs of Place

bəni	below
du:r	far
niš	near
tal	under

## Examples:

bəni kus ču kathi kara:n ?

Who is talking downstairs?

əmrakədlī p'aṭhi ku:t du:r ču niša:th ?

How far is Nishat Garden from Amira Kadal?

nehru: pa:rk ču ḍal ge:ṭas niš.

Nehru Park is near Dal Gate.

kulis tal čhi po:š.

There are flowers under the tree.

## 2.2. Pronouns IV

## 2.2.1. Reciprocal Pronouns

There are two reciprocal pronouns akhəkis and pa:nivān'.

These are used roughly in the sense of English each other and one another and Hindi-Urdu ek du:sre ko(se) and a:pas mē. The following are some examples:

toh' kəriv akhəkis madath.

You will help each other.

ašo:kan tĩ mohnan kor pa:nĩvin' phə:slĩ ki tim  
gatshan nĩ dili.

Ashok and Mohan have decided between themselves  
that they will not go to Delhi.

2.2.2. Reflexive Pronouns

The reflexive possessive panun functions roughly in the same way as Hindu-Urdu apna:. It is inflected for number, gender, and case, and agrees with the possessed noun. panun occurs when the referent of the possessor noun and the referent of the noun head of the subject of the sentence are identical, e.g.,

ašo:kan kh'av panun tsũ:ṭh.

Ashok ate his apple.

ši:lĩ gatshi panun garĩ.

Sheela will go to her house.

Declension of panun

The following table gives the declension of panun.

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	panun	panin'	panin'	panini
Dative	paninis	panin'an	panini	panini
Ablative	panini	panin'av	panini	panin'av
Agentive	panin'	panin'av	panini	panin'av

## 3.0. VOCABULARY

## 1. NOUNS

əmrɑ:kədal	Amirakadal
zu:l	illumination
ḍɑ:kha:nɪ	post office
ṭeksi:vo:l	taxi driver
dil	Delhi
niʃɑ:th	Nishat Garden
nehru: pa:rk	Nehru Park
pagah	tommorrow
pampo:ʃ	lotus
po:ʃ	flower
bakhʃiʃ	tip (given to a waiter, etc.)
ʃē:kra:ča:r	Shankracharya

## 4.0. DRILLS

1. Items under focus: kar 'when' and gatshun 'to go'.

bɪ kar gatsɪ kəʃi:ri ?

bɪ kar gatshɪ gulmargi ?

bɪ kar gatshɪ pəhəlga:m ?

əs' kar gatshav kəʃi:ri ?

əs' kar gatshav gulmargi ?

əs' kar gatshav pəhəlga:m ?

tsɪ kar gatshakh kəʃi:ri ?

tsɪ kar gatshakh gulmargi ?

tsɪ kar gatshakh pəhəlga:m ?

toh' kar gətshiv kəʃi:ri ?

toh' kar gətshiv gulmargi ?

toh' kar gətshiv pəhəlga:m ?

su kar gatshi kəʃi:ri ?

su kar gatshi gulmargi ?

su kar gatshi pəhəlga:m ?

tim kar gatshan kəʃi:ri ?

tim kar gatshan gulmargi ?

tim kar gatshan pəhəlga:m ?



2. Item under focus: kat'ath 'where'. (On the use of dopmavi see Notes, Section 1 of this lesson.)

dopmavi haz, ɖa:kha:nɪ kat'ath ʃhu ?

dopmavi mahra:, duka:nɪ kat'ath ʃhu ?

dopmavi hasə:, kita:b kat'ath ʃha ?

dopmavi haz, na:v kat'ath ʃha ?

dopmavi mahra:, ʃa:y kat'ath ʃha ?

dopmavi haz, mozu:r kat'ath ʃhu ?

Change the above constructions into plurals.

3. Use dopmavi (mahra:, haz) in the following constructions.

yath kita:bi ku:t kɪ:math ʃhu ?

huth kursi ku:t kɪ:math ʃhu ?

su ʔe:bɪl k'uth ʃhu ?

su sondu:kh k'uth ʃhu ?

tim ʔe:bɪl kith' ʃhi ?

tim sondu:kh kith' ʃhi ?

sɔ na:v kitsh ʃha ?

sɔ tsoʔ kitsh ʃha ?

timɪ na:vɪ kitshɪ ʃha ?

timɪ tsoʃi kitshɪ ʃha ?

## 5.0. EXERCISES

1. Answer orally the questions given after each of the following constructions.

mohnĩ t̃ĩ ſi:l̃ĩ ĉhi na:vivə:lis si:t' kath kara:n.

Questions:

mohnĩ t̃ĩ ſi:l̃ĩ k'ah ĉhi kara:n ?

mohnĩ t̃ĩ ſi:l̃ĩ ĉha: kita:b para:n ?

mohnĩ t̃ĩ ſi:l̃ĩ ĉha: t̃ā:givə:lis si:t' kath kara:n ?

ṭeksi: k'ath ĉhu asi ḍa:kha:nas p'aṭh gatshun.

Questions:

asi kot ĉhu gatshun ?

asi ĉha: na:vi k'ath gatshun ?

asi ĉha: duka:nas p'aṭh gatshun ?

yeti p'aṭhĩ ĉhu ḍa:kha:ñĩ zĩ tso:r mi:l du:r.

Questions:

yeti p'aṭhĩ ku:t du:r ĉhu ḍa:kha:ñĩ du:r ?

yeti p'aṭhĩ ĉha: ḍa:kha:ñĩ dəh pandah mi:l ?

2. Translate the following into Kashmiri:

Where is the red book?

How far is Delhi from Srinagar?

When shall we go to Kashmir?

I have to go to the post office.

## 8

i:t̪him sabakh : ča:yivə:lis s̪i:t' kathba:th

Lesson Eight : a conversation with a tea seller

### 1. CONTEXTUAL FOCUS

There are no tea-stalls in Kashmir other than very temporary set-ups at festivals and carnivals, or on Sundays or holidays at the Mughal gardens. A cup (or a pot) of tea may, however, be ordered in several places which sell snacks and/or sweetmeats (see Notes).

### 2. GRAMMATICAL FOCUS

The following are introduced. (modifiers of quantity)

kam̪i:y ča:y 'only a little tea'; and items such as kitsh (fem., sing.) 'of which type', ko:tah (mas., plu.) 'how much'. (verb) tra:vun 'to pour'.

### 3. LEXICAL FOCUS

Note the following lexical set.

kap	cup
ča:y	tea

kə:ʃir	Kashmiri (adj., fem.)
lipt̪an	Lipton
mədre:r	sugar
dod	milk



ašo:k t̃i ča:yivo:l

ča:y  
ča:yivo:l  
kap

tea  
tea seller  
cup

ašo:k : akh kap ča:y diyiv haz.

Give me a cup of tea, please.

kitsh	what kind (fem.)
kə:ʃir	Kashmiri (fem.)
kinɪ	or
liptan	Lipton

ča:yivo:l : bihiv haz, kitsh ča:y, kə:ʃir kinɪ liptan ?

Please sit down. What kind of tea, Kashmiri or Lipton?

ašo:k : liptan.

Lipton.

mədre:r	sugar
dod	milk
tra:vun	to add

ča:yivo:l : mədre:r tɪ dod tra:vsɪ ?

Shall I add sugar and milk?

kamɪy	only a little
-------	---------------

ašo:k : ahanhaz, magari kamɪy.

Yes, but only a little.

raʃun	to receive
-------	------------

ča:yivo:l : rəʃiv haz.

Here you are.

ko:tah

how much

ašo:k : ko:tah haz čhu d'un ?

How much do I pay?

bas  
pantseh  
pě:si

just, only  
fifty  
paise

ča:yivo:l : bas pantsah pě:si.

Just fifty paise.

ašo:k : yi rətiv rəpyi hund no:th.

Here, take this one-rupee bill (note).

phuṭivo:t

change

ča:yivo:l : yi rətiv phuṭivo:t.

Here is your change.

ašo:k : šukriya:.

Thank you.

NOTES:       GRAMMAR:       VOCABULAR:       DRILLS:       EXERCISES:

### 1.0. NOTES

The term kə:šir ča:y (for a detailed discussion see Lesson 39) refers to a special Kashmiri tea. There are three types of tea in Kashmir: kəhvī, ši:r' ča:y and qabal ča:y. By kə:šir ča:y is generally meant kəhvī, which is made with green tea leaves boiled in water, to which no milk is added. It is either made in a sama:va:r, a tumbī (a small pot), or a bohgun (a pot). While preparing kəhvī, almonds, cinnamon, and cardamom are added to the tea and sugar. On festive occasions (weddings, etc.) some milk may also be added. If milk is added to kəhvī it is called qabal ča:y. The third type of tea has been discussed elsewhere in this book.

Kashmiris are great kəhvī-drinkers, but the kəhvī drinking is usually restricted to the home. In the downtown area, there are no tea stalls. However, in the tourist areas, there are tea stalls which serve liptan tea. The typically Kashmiri kəhvī normally is not even served in restaurants. In a Kashmiri household, a non-Kashmiri guest is generally served liptan tea unless, of course, he specifically asks for kəhvī.



## 2.0. GRAMMAR

## 2.1. Semantics of Adverbs II

## 2.1.1. Adverbs of Quality

Items such as na:ka:ri 'bad', khara:b 'bad', bad 'bad', and ja:n 'good' have an adverbial function in constructions such as ši:li či ja:n pə:th ča:y bana:va:n 'Sheela makes tea in a good manner'.

## 2.1.2. Adverbs of Quantity

kam	little, not enough
s'aṭha:	much
va:ryah	many

## Examples:

phamva:ran čhu az kam po:n'.

The fountains have little water today.

yath havasbo:ṭas čha s'aṭha: ja:y.

This houseboat has a lot of room.

nehru: pa:rki manz čhi va:ryah lu:kh.

There are many people in Nehru Park.

2.2. Modifiers

2.2.1. Modifiers of Quality

<u>Masculine</u>		<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
yuth	yith'	yitsh	yitshi
t'uth	tith'	titsh	tishi
k'uth	kith'	kitsh	kitshi
<u>po:š</u>		'flower'	
yuth po:š		flower of this type (or kind)	
t'uth po:š		flower of that type (or kind)	
k'uth po:š		flower of what type (or kind)	
<u>ča:y</u>		'tea'	
yitsh ča:y		tea of this type (or kind)	
titsh ča:y		tea of that type (or kind)	
kitsh ča:y		tea of what type (or kind)	

2.2.2. Modifiers of Quantity

<u>Masculine</u>		<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
yu:t	yi:t'	yi:ts	yi:tsi
t'u:t	ti:t'	ti:ts	ti:tsi
ku:t	ki:t'	ki:ts	ki:tsi

Masculine

<u>po:n'</u>	'water'
yu:t po:n'	this much water
t'u:t po:n'	that much water
ku:t po:n'	how much water

Feminine

<u>ča:y</u>	'tea'
yi:ts ča:y	this much tea
ti:ts ča:y	that much tea
kī:ts ča:y	how much tea

## 2.3. Pronouns V

## 2.3.1. Interrogative Pronouns

The interrogative pronouns normally occur in clause initial position. In certain cases their position may be changed for emphasis or stylistic reasons, e.g., k'ah gatshi: tse 'What do you want?' or tse k'ah gatshi: or gatshi: k'ah tse. k'a:(h) is used roughly in the same way as Hindi-Urdu k'a: and English what. The interrogative pronouns are inflected for number, gender, and case.

The following table gives the declension of the interrogative pronoun kus 'who' and k'ah 'what':

Case	Masculine		Feminine		Neuter	
	Sing.	Plu.	Sing.	Plu.	Sing.	Plu.
Nominative	kus	kam	košī	kamī	k'ah	k'ah
Genitive	kəm'sund	kīmanhund	kəm'sund	kīmanhund	kam'uk	kīmanhund
Dative	kəmis	kīman	kəmis	kīman	kath	kīman
Ablative	kami	kamav	kami	kamav	kami	kamav
Agentive	kəm'	kamav	kami	kamav	kəm'	kamav

## 2.3.2. Indefinite Pronouns

The indefinite pronouns are kēh 'some, any, anything' (Hindi-Urdu kučh) and kāh 'someone' (Hindi-Urdu ko:i:). Some examples of their use are:

asi gatshan kēh tsū:ṭh'.

We want some apples.

yeti čha: kāh insa:n ?

Is there someone here?

The following table gives the declension of the indefinite pronoun kāh 'someone':

Case	Masculine		Feminine	
	Singular	Plural	Singular	Plural
Nominative	kāh	kēh	kāh	kēh
Dative	kā:si	kā:tsan	kā:si	kā:tsan
Ablative	kā:si	kā:tsan	kā:si	kā:tsan
Agentive	kā:si	kā:tsav	kā:si	kā:tsav

Note that the feminine forms are identical to the corresponding masculine forms.

## 2.4. Numerals: 'forty-one' to 'fifty'

akɪtə:ʃi:(h)	forty-one
doyitə:ʃi:(h)	forty-two
teyitə:ʃi:(h)	forty-three
tsoyitə:ʃi:(h)	forty-four
pə:tsɪtə:ʃi:(h)	forty-five
ʃeyitə:ʃi:(h)	forty-six
satɪtə:ʃi:(h)	forty-seven
aritə:ʃi:(h)	forty-eight
kunɪvanzah	forty-nine
pantsah	fifty

## 3.0. VOCABULARY

## 1. NOUNS

kəhvɪ	Kashmiri tea (see Notes)
kap	cup
ča:y	tea
dabal ča:y	(Kashmiri tea made with milk)
dod	milk
tumbɪ	small pot
no:kar	servant
po:ʃ	flower
phamva:rɪ	fountain(s)
bohgun	pot
mədre:r	sugar
liptan ča:y	Lipton tea
lu:kh	people
ʃi:r' ča:y	(Kashmiri tea made with salt)
sama:va:r	samovar

## 2. ADJECTIVES

kə:ʃir	Kashmiri (fem.)
--------	-----------------

## 4.0. DRILLS

1. Change the following sentences into the negative.

yath sondu:kas manz čha s'aṭha: kita:bi.

huth ṭe:blas p'aṭh čhi kam po:š.

yath phamva:ras niš čha s'aṭha: ko:ri.

huth ḍa:kha:nas p'aṭh čhi s'aṭha: lu:kh.

yiman sondu:kan manz čha s'aṭha: kita:bi.

human ṭe:blan p'aṭh čhi kam po:š.

yiman phamva:ran niš čha s'aṭha: ko:ri.

human ḍa:kha:nan p'aṭh čhi s'aṭha: lu:kh.

2. Repeat the following sentences orally.

ši:lan kitsh ča:y ən' ?

ši:lan ən' yitsh ča:y.

mohnan kitsh kita:b ən' ?

mohnan ən' vɔziŋ kita:b.

mozu:ran k'uth sondu:kh on ?

mozu:ran on boḍ sondu:kh.

no:kran kitsh ča:y ən' ?

no:kran ən' kə:šir ča:y.

yim ki:t' po:š čhi ?

yim čhi tsati:ji:h po:š.

yimi kəts kita:bi čha ?

yimi čha dɔyitə:ji:h kita:bi.

hum kəts phamva:ri čhi ?

hum čhi pə:tsitə:ji:h phamva:ri.

yimi kəts tsoči čha ?

yimi čha pantsah tsoči.

3. Construct ten questions and answers in Kashmiri on the pattern of those given in 2 above.



## 5.0. EXERCISES

1. Read the following sentences and answer the questions given after each sentence.

kə:šir' čhi čava:n kəhvɪ tɪ šir' ča:y tsoči sɪ:t'.

Questions:

kə:šir' k'ah čhi čava:n ?

kə:šir' kath sɪ:t' čhi ča:y čava:n ?

kə:šir' kath sɪ:t' čhi tsoɟ kh'ava:n ?

ɖalas manz čhi s'aɥha: havasbo:t tɪ na:vɪ.

Questions:

ɖalas manz k'ah k'ah čhu ?

ɖalas manz čha: siriph na:vɪ ?

ɖalas manz čha: havasbo:t tɪ na:vɪ ?

2. Translate the following into Kashmiri (for hints see Section 2.2)

Sheela drank that much tea.

A flower of this type is on the table.

There are forty-five books on the box.

There are forty-eight glasses of this type on the table.

## 9

nəvim sabakh :      ɖa:kha:nas p'aṭh kathba:th

Lesson Nine :      a conversation at the post office

### 1. CONTEXTUAL FOCUS

This concerns a conversation at the post office between a postal clerk and a tourist (ašo:k) about buying various types of postage items such as, stamps, inland airmail letters, aerogrames, etc.

A serious task such as mailing registered letters or packages is a test of endurance and patience. But, by and large, things get done and the mail keeps moving.

### 2. GRAMMATICAL FOCUS

The verbs to:lun 'to weigh' and raʃastri: karin' 'to send by registered post' appear.

### 3. LEXICAL FOCUS

Note the following lexical set.

klə:rɪk	clerk
ṭiktṭi	stamps

eyarleṭar

aerogram

čīṭh'

letter

eyarme:l

airmail

sarphe:s me:l

surface mail

rəsi:d

receipt



ḍa:kha:nuk klə:rík tī ašo:k

ɖa:kha:ni                      post office  
 dəhan ɾopyan                for ten rupees  
 ɖikɖi                          stamps

aʃo:k : me diyiv haz dəhan ɾopyan ɖikɖi.  
 (Please) give me stamps for ten rupees.

klə:rɪk                          clerk

klə:rɪk : kitʃhi ɖikɖi haz ?  
 What denomination, sir?

tre                                three  
 amri:kah                        The United States of America  
 eyarleɖar                       aerogram

aʃo:k : tre amri:kah khə:tri, zɪ dili khə:tri, a: beyi di:tav  
 tso:r eyarleɖri ti.

Three for the United States, two for Delhi, and could  
 you also give me four aerograms.

yimi                                these (fem.)

klə:rɪk : yimi ɕhavi ɖikɖi ti eyarleɖri yi ɕhuvi phuɖivo:ɖ.

Here are the stamps and the aerograms, and here is  
 (your) change.

čith'	letter
rajaṣṭri: karin'	to send by registered post

aśo:k : śukriya: haz. yath cīṭhi ccha raḥastṛi: karin'.

Thank you. This letter is to be sent by registered mail.

```
eyarme:l          airmail
sarphe:s          surface mail
```

klə:rɪk : eyarme:l kinɪ sarphe:s ?

Airmail, or (would you prefer) surface mail?

ašo:k : na haz, eyarme:l.

No, airmail.

to:lun                      to weigh

klə:rɨk : ačha: diyiv bi to:lan.

All right, give it to me. I shall weigh it.

ašo:k : rəʈiv haz.

Take it, please.

klə:rɪk : yath lagan tso:r rɔpyi.

It will cost four rupees.

pə:tsi-rɔpyun no:ʈh                      five-rupee bill

ašo:k : ačha:, yi rəʈiv pə:tsɨ rɔpyun no:ʈh.

All right, here is a five rupee bill.

rəsi:d

receipt

klə:rɪk : yi rəʃiv rəsi:d tɪ yi ʃhuvɪ phuʃivo:ʃ.

Here is your receipt, and here is the change.

aʃo:k : aʃha: ʃukriya:.

All right, thank you.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

In India, an airletter is like an aerogram in the United States and is used mainly for foreign countries. The term tikath (English, ticket) is used for a postage stamp. In Indian English, also, one asks for 'some tickets' and not necessarily for 'stamps'.

## 2.0. GRAMMAR

### 2.1. Postpositions I

In Kashmiri, as in Hindi-Urdu, there are postpositions. This is unlike English which has prepositions. In Kashmiri, postpositions are traditionally considered of two types, i.e.,

1. Those which govern the dative case, e.g., andar 'in', k'ath 'in' (in the sense of receptacle), k'ut 'for', manz 'in', p'ath 'on', niś 'near', s̄:t 'with'.
2. Those which govern the ablative case, e.g., əndr̄ '(from) inside', kin 'because of', p'ath̄ 'from', manz̄ 'inside'.



## Examples:

kita:bi andar čha akh čith'.

There is a letter inside the book.

me di ča:y khə:sis k'ath.

Give me tea in a kho:s.

yi havasbo:t čhu ašo:kas k'ut.

This houseboat is for Ashok.

ča:yi manz tra:v dōd.

Pour (some) milk in the tea.

kulis p'aṭh čha tsər.

There is a sparrow on the tree.

šē:kra:ča:r čhu ḍal ge:ṭas niš.

Shankracharya is near Dal Gate.

ši:lī yiyi mohnas si:t'.

Sheela will come with Mohan.

havasbo:t vučh əndri tī n'əbri.

Look at the houseboat, inside and out.

mohnin' kin' gəyi ni əs' nisa:th.

Because of Mohan, we did not go to Nishat (Garden).

te:blɪ p'aθɪ vas bɒn.

Get down from the table.

## 2.2. Semantics of Adverbs III

### 2.2.1. Adverbs of Direction

bɒnɪ (bɒnɪkani)	below
pətɪ (pətɪkani)	behind
brɔ:θɪ (brɔ:θɪkani)	in front of

#### Examples:

ɖa:kha:nas bɒnɪ k'ah ʃhu ?

What is (on the floor) below the post office?

ɖa:kha:nas pətɪ ʃhu akh boɖ maka:nɪ.

Behind the post office is a big house.

ʈã:gas brɔ:θɪ ə:s akh ʈeksi:.

In front of the tonga there was a taxi.

### 2.2.2. Adverbs of Manner

ʃalʃal	quickly
yak(h)dam	suddenly
pho:ran	at once

## Examples:

tsi̯ ʒe ʒalʒal ʒa:y.

You drink tea quickly.

ʔeksi: brʊ:ʔh̥i̯ a:v yak(h)dam akh ʔā:gi̯.

Suddenly a tonga appeared in front of the taxi.

pho:ran so:z t̩emis ʒeʒh̥.

Send him the message at once.

## 3.0. VOCABULARY

## 1. NOUNS

eyarme:l	airmail
eyarleʔar	air letter
ʒiʔh̥'	letter
ʔikaʔh̥	postage stamp
r̩esi:d	receipt
rajaʒtri:	registered mail
ʒeʒh̥	message

## 2. ADVERBS

ʒalʒal	quickly
pati̯	behind
pho:ran	at once
brʊ:ʔh̥i̯	in front of
bʊni̯	below
yakdam	suddenly

## 3. POSTPOSITIONS

əndri	(from) inside
andar	in
k'ath	in (in the sense of a receptacle)
kin'	because of
d'ut	for
niš	near
manz	in
manzi	(from) inside
p'aṭhi	from
si:t'	with

## 4.0. DRILLS

- Construct sentences with the postpositions andar, manz, niš and k'ath. Note the following model constructions.

maka:nas andar čhu mozu:r.

ḡa:kha:nas manz čhu klə:rk.

na:vi niš čhu na:vivo:l.

khə:sis k'ath čha ča:y.

- Use the affirmative with the above constructions (e.g., ahansə:, maka:nas andar čhu mozu:r.).

3. Change the following sentences into plurals.

(a) dopmavi haz, ɖa:kha:nas boni k'ah ʃhu ?

dopmavi mahra:, duka:nas boni k'ah ʃhu ?

dopmavi haz, na:vi patikani k'ah ʃhu ?

dopmavi mahra:, ɖa:kha:nas patikani k'ah ʃhu ?

(b) ɖa:kha:nas boni mahra: ʃhu duka:ni.

ɖuka:nas boni mahra: ʃhu kamri.

na:vi patikani mahra: ʃhu havasbo:t.

ɖa:kha:nas patikani mahra: ʃhu maka:ni.

## 5.0. EXERCISES

1. Answer orally the questions given after the following sentences.

mohni gav beḍis maka:nas manz ʃalʃal ʃa:y ʃeni.

Questions:

mohni k'ah karni gav maka:nas manz ?

mohni kithikan gav maka:nas manz ?

mohni kithis maka:nas manz gav ?

aʃo:k ʃhu ɖa:kha:nas p'aṭh ʃiṭh' tra:vni ʃeksi: manz go:mut.

Questions:

aʃo:k kot ʃhu go:mut ?

aʃo:k k'ah karni ʃhu go:mut ?

aʃo:k ʃha: na:vi manz go:mut ?

ḍalge:ṭ ̣hu ̣ē:kra:̣a:ras nịṣ. tati ̣hi s'aṭha: havasbo:ṭ  
 ti na:v̄i. tati ̣hi duka:nị ti. duka:nan manz ̣ha tsōci,  
 ̣a:y ti po:̣ṣ a:sa:n.

Questions:

ḍalge:ṭ kat'ath ̣hu ?

̣ē:kra:̣a:r ̣ha: ḍalge:ṭas nịṣ ?

ḍalge:ṭas nịṣ k'ah k'ah ̣hu ?

ḍalge:ṭị k'ah ̣hu duka:nan manz a:sa:n ?

2. Translate the following sentences into Kashmiri.

I want one airletter.

How far is the post office?

Is there a boat in front of the post office?

The post office is behind the white house.

How much does it cost to go to the post office by taxi?

# 10

dəhim sabakh : dɔdɪvə:lis sɪ:t' kathba:th

Lesson Ten : a conversation with a milkman

## 1. CONTEXTUAL FOCUS

This concerns a conversation with a traditional dɔdɪvə:l, 'milkman', about arranging home delivery of milk or yogurt. The term gu:r also means 'milkman', but it is polite to use dɔdɪvə:l. The use of bottled milk is still restricted to a few areas in Strinagar and some nearby towns. A brief discussion on prices etc. is also included.

## 2. GRAMMATICAL FOCUS

The following types of grammatical items are introduced:

(i) the locational adverb yət'ath 'here', (ii) compounds, e.g., za:mut dɔd 'yogurt', and (iii) the collective numeral dɔʃivəy 'both'. The verbs so:zun 'to send', anun 'to bring', and thavun 'to keep' appear.

## 3. LEXICAL FOCUS

Note the following lexical set.

dodivo:l (polite) (fem., sing. <u>-va:jen'</u> )	milkman
dod	milk
gu:r (fem., <u>gu:r'ba:y</u> )	milkman
o:mdod	milk
za:mutdod	yogurt, curds
tsa:man	cheese, Hindu-Urdu <u>pani:r</u>





kə:ʃur dɔdɪvo:l

dodivol	milkman
dod	milk
kilo:	kilo (-gram)
ki:tis	(for) how much?

ašo:k : dodi kilo: ki:tis haz čhu ?

How much is a kilo of milk?

dodivol : zi ropyi haz.

Two rupees, sir.

o:mdod	milk
za:mutdod	yogurt (curds)

ašo:k : o:mdod kini za:mutdod ?

Milk or yogurt?

došivey	both
---------	------

dodivol : ahanhaz, o:mdod ya: za:mutdod, došivey čhi zi ropyi kilo:.

Yes, milk and yogurt both sell for two rupees a kilo.

tsa:man	cheese
kəh'	at what price?

ašo:k : tsa:man kəh' čha ?

What price is the cheese?

pě:tsan for five

dōdīvo:l : pē:tsan rōpyan kilo:.

Five rupees a kilo.

anun to bring

ašo:k : toh' čhivī dōd garī ana:n ?

Do you have home delivery of milk?

prath doh	every day
subīhan	morning
basun	to live

dōdīvo:l : ahanhaz, prath doh subīhan. toh' kati čhivī basa:n ?

Yes, every morning. Where do you live?

yet'ath	here
mo:d	bend
saphe:d	white
maka:ni	house

ašo:k : bas yet'ath mo:das p'aṭh saphe:d maka:nas manz.

In the white house, right here near the bend.

so:zun

to send (deliver)

dodivo:l : əs' so:zav. ku:t gatshivɨ ?

We'll deliver it for you. How much do you want?

ašo:k : akh kilo: o:mdəd tɨ akh kilo: za:mutdəd.

One kilo of milk and one kilo of yogurt.

dodivo:l : adihaz.

Very well, sir,

pe:šigi:  
ma:

(an) advance (of money), a deposit  
perhaps

ašo:k : pe:šigi: ma: gatshivɨ ?

Do you want a deposit?

thavun  
hisa:b  
r'atɨva:r  
r'ath  
bil

to keep  
account  
monthly  
month  
bill (statement of account)

dodivo:l : na haz, əs' thavav hisa:b r'atɨva:r. prath r'atɨ  
so:zo:vɨ bil.

No, we shall keep a monthly account and send you  
the bill each month.

ašo:k : adihaz, šukriya:.

Fine, thank you.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

1. A dodivo:l (fem., dodiva:jen') or gu:r (fem., gu:r'ba:y) is in every neighborhood of Kashmir. He maintains a temporary or a permanent structure termed duka:ni or va:n 'a shop', which sells milk and such essential milk products as za:mutdod 'yogurt' and tsa:man 'cheese'. Usually, a gu:r lives in the neighborhood where he keeps his cows, and stores raw and dry both 'cowdung' in the open. The dry cowdung is sold for use in the traditional da:n 'oven'.

A gu:r makes rounds of the məhli 'neighborhood' in the mornings and evenings, delivering milk to various households. A large number of Kashmiris prefer to visit a gu:r early in the morning to collect fresh milk. An added attraction of the visit is to keep up with the məhli gossip.

2. The term tsa:man (Indian English 'cheese') is the equivalent of Hindi-Urdu pani:r. It is normally fried and then cooked in the form of a curry. It is seldom eaten raw. This is one of the main vegetarian dishes of Kashmiri Pandits, the others being damio:lav 'potatoes curried in a special way' and tsok' vā:gan 'sour egg-plants' (See also Lesson 19). One prepares tsa:man by boiling milk

and curdling it with a sour substance and then draining the whey. It is then cut into pieces of various sizes. These pieces are called tsa:mni tsakal (masc. plu.), tsa:mni tsakul (masc. sing.).

## 2.0. GRAMMAR

### 2.1. Postpositions II

#### 2.1.1. Inflection of Postpositions

The postpositions are of two types (see Lesson 9, Section 2.1.). The inflected postpositions are items such as p'athɪ 'from the top of' and talɪ 'from under'. These may be inflected for number, gender, and case. The uninflected postpositions are such items as bagə:r 'without' and sɪ:t 'with, or accompanied by'.

#### Examples:

me di pəθim (təlim) kita:b.

Give me the top (bottom) book.

me di pəθimi (təlimi) kita:bɪ.

Give me the top (bottom) books.

### 2.2. Adverbial Suffixation I

#### 2.2.1. Directional and Locational

Adverbial suffixation may result in forming several types of adverbs, such as directional, locational, manner, time, kind, etc. We shall consider directional and locational suffixation below.

Directional

-kin' is used in the sense of the direction of, e.g.,

ʃē:kra:ʃa:rɪ kin' ʃhu ɖal ge:t̚.

Dal Gate is in the direction of Shankracharya.

-kun follows those lexical items which indicate direction, e.g.,

bɔnkun vuʃh k'uth naza:rɪ ʃhu !

Look what scenery there is below (us)!

Locational

-an, e.g.,

yet'an	at this location (within sight)
hut'an	at that location (within sight)
tat'an	at that location (not within sight)
kat'an	at which location

-nas, e.g.,

yetinas	here
hutinas	there (within sight)
tatinas	there (not within sight)
katinas	where

Note that the difference between the an and nas type is that nas may mark the location in a more specific and precise way.

## 2.3. Numerals: 'fifty-one' to 'sixty'

akɨvanzah	fifty-one
duvanzah	fifty-two
truvanzah	fifty-three
pɔ̃:tsɨvanzah	fifty-five
ʃuvanzah	fifty-six
satɨvanzah	fifty-seven
arɨvanzah	fifty-eight
kunɨhə:ʈh	fifty-nine
ʃe:ʈh	sixty



## 3.0. VOCABULARY

## 1. NOUNS

kən'	stone
kha:nɪ	drawer, shelf
gu:r	milkman
tɕa:man	cheese
tɕa:mnitsakul	piece of cheese
tsok vǎ:gun	sour eggplant
za:mutdɔd	yogurt
damio:luv	a special potato dish
da:n	traditional oven
dɔdɔvo:l (polite)	milkman
boʈh	dried cowdung
məhli	the neighborhood
le:ph	quilt, comforter
va:n	shop

## 2. VERBS

anun	to bring
thavun	to keep
so:zun	to send

## 3. CONJUNCT VERBS

tsǎ:ʈh va:yin'	to swim
----------------	---------

## 4.0. DRILLS

1. Items under focus: p'athĩ 'from' and tali 'from under'.  
Repeat the following sentences orally.

sondu:kĩ p'aṭhĩ va:l kita:b bɔn.  
 ʔe:blĩ p'aṭhĩ tul khə:s' thod.  
 peṭhimis sondu:kas manz cha kita:b.  
 peṭhimis kha:nas manz ʧhu pensali.  
 kita:bi tali kaḍ ʧiṭh'.  
 le:phi tali kaḍ kali.  
 pa:ni təl' va:ykhĩ tshā:ṭh ?  
 təlimis sondu:kas manz ʧhi khə:s'.

2. Give negative answers to the following questions.

sava:l : kita:bĩ va:la: sondu:kĩ p'aṭhĩ ?  
Java:b : ahansə:, kita:bĩ va:l sondu:kĩ p'aṭhĩ.  
sava:l : khə:s' tula: ʔe:blĩ p'aṭhĩ ?  
Java:b : ahansə:, khə:s' tul ʔe:blĩ p'aṭhĩ.  
sava:l : ʧiṭh' kaḍa: kita:bi tali ?  
Java:b : ahansə:, ʧiṭh' kaḍ kita:bi tali.

## 5.0. EXERCISES

1. Answer orally the questions given after the following constructions.

dodivo:l ĉhu kina:n o:mdod, za:mutdod, ti tsa:man prath doh.  
subhanas ĉhu su dod garĩ ana:n.

Questions:

dodivo:l k'ah k'ah ĉhu kina:n ?

dodivo:l ĉha: kina:n za:mut dod ti ?

dodivo:l ĉha: dod garĩ ana:n ?

dodivo:l kar ĉhu dod garĩ ana:n ?

timan gatshi akh kilo: o:mdod ti akh kilo: za:mutdod. es'  
ĉhi ro:za:n mo:ḍas p'aṭh, soku:las niš, saphe:d kani  
maka:nas manz.

Questions:

timan ku:t o:mdod gatshi ?

timan gatsh'a: siriph o:mdod ?

tim kati ĉhi ro:za:n ?

tim kithis maka:nas manz ĉhi ro:za:n ?

tath maka:nas ĉha: vozul rang ?

2. Translate the following into Kashmiri (for hints, see Section 2.2.1.).

Our shop is in the direction of the Dal Gate.

I want a house in this area.

Yes, I see a beautiful boat there.

Where is Shankracharya?

3. In the following sentences, replace the underlined English words by their Kashmiri equivalents.

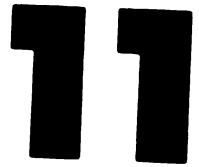
bī gatshī ḍa:kha:nas p'aṭh quickly.

kita:bī are bəḍis sondu:kas in.

bistari is maka:nas near sondu:kas on.

me ṣhu khə:sis in za:mutdod.

ahansə: bī gatshī big ḍa:kha:nas p'aṭh.



kəhim sabakh : mevivo:lis si:t' kathba:th

Lesson Eleven : a conversation with a fruit seller

### 1. CONTEXTUAL FOCUS

A conversation between a tourist (ašo:k) and a Kashmiri mevivo:l (fruit seller). A few Kashmiri fruits, such as tsū:th 'apple', gila:si 'cherries', and tre:l 'stunted apple', are mentioned.

On every street corner in Kashmir, there are fruit sellers selling the fruits that are in season. They have very interesting 'peddlar's cries' which they use to attract customers.

### 2. GRAMMATICAL FOCUS

The postpositions manz 'in' and k'ath 'in (a receptacle)' are introduced.

### 3. LEXICAL FOCUS

Note the following lexical set.

ambir' tsū:th (a special variety of apple)

dabal gila:si dabal cherries

gila:si	cherries
lipha:phi	paper sack, envelope
mevi	fruit
mevi:vo:l	fruit seller
tang	pears
tre:li	stunted apples
tsũ:th	apple
tu:kir	basket



mevivo:l ti ašo:k

mevivo:l  
mevı̂

fruit seller  
fruit

ašo:k : yi k'a: haz mevı̂ ʧu ?

What is this fruit?

tre:lı̂

stunted apples



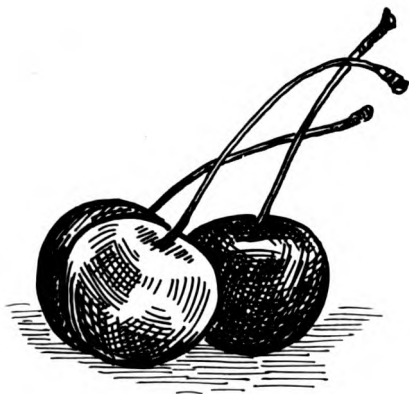
tre:l

mevivo:l : yimı̂ haz ʧa tre:lı̂.

These are stunted apples.

gila:sı̂

cherries



gila:sı̂



ašo:k : ačha: yim čha: gila:sī ?

Fine! Are these cherries?

ḡabal gila:sī

ḡabal cherries

mevivo:l : ahanhaz yim čhi 'ḡabal' gila:sī.

Yes, these are ḡabal cherries.

ašo:k : tre:lī kēh' čha ?

How much are the stunted apples?

mevivo:l : tre:lī haz čha dōn roṡṡyan kilo:.

The stunted apples are two rupees a kilo.

ašo:k : ačha:, ḡabal gila:sī kī:tis čhi ?

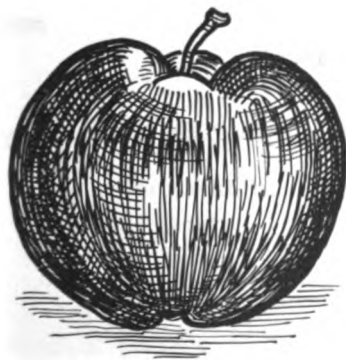
How much are the ḡabal cherries?

mevivo:l : ḡabal gila:sī haz čhi dōn roṡṡyan kilo:.

The ḡabal cherries are two rupees a kilo.

tsū:ṡh'

apples



tsū:ṡh

ašo:k : tōhi čhivā tsū:ṭh' ?

Do you have (any) apples?

ṭu:kīr  
tre

basket  
three

mevivo:l : ahanhaz huth ṭu:kri manz tren roṇṇyan kilo:.

Yes, sir, in that basket. Three rupees a kilo.

ṭa:n

good

ašo:k : ṭa:n čha: ?

Are they any good?

ambīr' tsū:ṭh'

(a special variety of apple)

mevivo:l : ahanhaz, ambīr' tsū:ṭh'.

Yes, these are ambīr' apples.

ṭang

pear(s)



ṭang

ašo:k : ʈang kəh' ʈhi ?

How much are the pears?

mevivo:l : ʈang ʈhi ropyi tso:r.

Pears are four for a rupee.

ašo:k : adiḥaz diyiv akh kilo: ambir' tsū:ʈh', akh kilo: ɖabal  
gila:sɪ tɪ ə:ʈh ʈang.

Very well, give me one kilo of ambir' apples, one kilo  
of ɖabal cherries, and eight pears.

mevivo:l : tohi ʈhavi ʈu:kir ?

Do you have a basket?

lipha:phi

paper sack, envelope

ašo:k : na haz, lipha:phas manz diyiv.

No, please give (them to me) in a paper sack.

mevivo:l : adiḥaz.

All right.

kul  
gatshun  
sath

total (in all)  
to amount to  
seven

mevivo:l : kul gəyi sath ropyi.

The total bill is seven rupees.

ašo:k : yi rətiv dəh rəpyun no:t̥h.

Here is a ten rupee bill.

mevivo:l : rətiv haz phut̥ivo:t̥.

Here is your change.

ašo:k : Šukriya:.

Thank you.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

The term mevī refers to both fresh and dry fruit. Kashmir produces tsū:th' 'apples', tang 'pears', gila:sī 'cherries', and ba:da:mī 'almonds' in abundance. These form one of the main exports of Kashmir. During the fruit season (July-September), fruit is sold all over Kashmir, from stalls, from boats, and from small baskets on street corners.

## 2.0. GRAMMAR

### 2.1. Adverbial Suffixation: II

#### 2.1.1. Manner and Time Adverbials

##### Manner Adverbials

pə:th' (pə:thin) may precede adverbs of motion, 'intensity, and manner. Note the sentence below.

mohnī ʈhu aʃo:kīn' pə:th' le:kha:n.

Mohan writes in the same manner as Ashok does.

pə:th' may also precede adjectives, e.g.,

mohnan li:ʈh ʃa:n pə:th' ʈi:th'.

Mohan wrote the letter well.

pə:th' may also follow a question word, e.g.,

mohnan kith+pə:th' lɪ:ʃh ʃi:th' ?

How (in which manner) did Mohan write the letter?

### Time Adverbials

-as is used with the following units of time.

ganṭi	an hour	ganṭas	for an hour
mināṭh	a minute	minṭas	for a minute
doh	a day	dohas	for a day
r'ath	a month	r'atas	for a month

-vizi has a wide distribution and may be used in the sense of at that time. Consider the following uses.

(i) with units of time:

rə:tsvizi	at night time
subivizi	in the morning
ʃa:mivizi	in the evening
prathvizi	all the time, every time

Note, however, that it does not occur in the following forms.

\*subhanvizi

\*ganṭivizi

(ii) with interrogative items:

kamivizi	at what time
----------	--------------

(iii) with verbs:

parñivizi	at the time of reading
kh'anivizi	at the time of eating
le:khñivizi	at the time of writing

(iv) with cardinal numbers:

akivizi	at one time
---------	-------------

## 2.2. Numerals: 'sixty-one' to 'seventy'

akiñhə:ʈh	sixty-one
duhə:ʈh	sixty-two
truhə:ʈh	sixty-three
tsuhə:ʈh	sixty-four
pə:tsiñhə:ʈh	sixty-five
ʂuhə:ʈh	sixty-six
sañhə:ʈh	sixty-seven
ariñhə:ʈh	sixty-eight
kunīsatath	sixty-nine
satath	seventy

## 2.3. Variant Forms of Numerals

In this lesson, the constructions dən rəpyan kilo: and tren rəpyan kilo: have been introduced. Note that dən and tren are variants of the cardinal numbers zi and tre, respectively. It is useful to note the following changes.

akh	one	əkis (rɔpyi)
zi	two	dɔn
tre	three	tren
tso:r	four	tsɔn, tso:ran
pə:tsh	five	pə:tsan
ʃe	six	ʃan
sath	seven	satan
ə:ṭh	eight	ə:ṭhan
nav	nine	navan
dəh	ten	dəhan
hath	hundred	hatas
sa:s	thousand	sa:sas
lačh	lakh	lačhas

Observe that from sath onwards, the pattern is fairly regular.



## 3.0. VOCABULARY

## 1. NOUNS

kilo:	kilogram
ganṭi	an hour
gila:sṭ	cherry
tsū:ṭh	apple
ṭang	pear
doh	day
ba:da:m	almond
mināṭh	minute (of time)
mevṭ	fruit
r'ath	month

## 2. VERBS

parun	to read
-------	---------

## 3. CONJUNCT VERBS

na:v ṣāla:vṭn'	to row a boat
kə:m karṭn'	to work

## 4.0. DRILLS

1. The item under focus : pə:th' 'in the manner'.

mohni̯ ʈhu ʃi:lɪn' pə:th' na:v ʈala:va:n.

ʃi:lɪ ʈha mə:n' pə:th' batɪ kh'ava:n.

ləɖkɪ ʈhi ʃa:n pə:th' kita:b para:n.

mozur ʈhu ʃa:n pə:th' kə:m kara:n.

(a) sava:l : mohni̯ kəm'sɪnd' pə:th' ʈhu na:v ʈala:va:n ?

ʃava:b : mohni̯ ʈhu ʃi:lɪn' pə:th' na:v ʈala:va:n.

sava:l : ʃi:lɪ kəm'sɪnd' pə:th' ʈha batɪ kh'ava:n ?

ʃava:b : ʃi:lɪ ʈha mə:n' pə:th' batɪ kh'ava:n.

sava:l : ləɖkɪ kithɪpə:th' ʈhi kita:b para:n ?

ʃava:b : ləɖkɪ ʈhi ʃa:n pə:th' kita:b para:n.

sava:l : mozur kithɪpə:th' ʈhu kə:m kara:n ?

ʃava:b : mozur ʈhu ʃa:n pə:th' kə:m kara:n.

- (b) The following constructions are the same as those in the dialog above, except the tense has been changed to the past.

sava:l : mohnan kəm'sɪnd' pə:th' ʈalə:v na:v ?

ʃava:b : mohnan ʈalə:v ʃi:lɪn' pə:th' na:v.

sava:l : ʃi:lan kəm'sɪnd' pə:th' kh'av batɪ ?

ʃava:b : ʃi:lan kh'av mə:n' pə:th' batɪ.

sava:l : ləḍkav kithəpə:ṭh' pər kita:b ?

Java:b : ləḍkav pər Ja:n pə:ṭh' kita:b.

sava:l : mozu:ran kithəpə:ṭh' kər kə:m ?

Java:b : mozu:ran kər Ja:n pə:ṭh' kə:m.

- (c) In the following, the constructions of the dialogue have been changed to the future tense.

sava:l : mohni kəm'sind' pə:ṭh' Čala:vi na:v ?

Java:b : mohni Čala:vi Ši:līn' pə:ṭh' na:v.

sava:l : Ši:lī kəm'sind' pə:ṭh' kheyi batī ?

Java:b : Ši:lī kheyi m'ə:n' pə:ṭh' batī.

sava:l : ləḍki kithəpə:ṭh' paran kita:b ?

Java:b : ləḍki paran Ja:n pə:ṭh' kita:b.

sava:l : mozu:r kithəpə:ṭh' kari kə:m ?

Java:b : mozu:r kari Ja:n pə:ṭh' kə:m.

## 5.0. EXERCISES

1. Translate the following into Kashmiri (for hints, see Section 2.1.1.).

Ashok writes in the manner of Sheela.

The servant cooks in a good manner.

The servant visits me all the time.

What do you charge for a month?

I want a servant for a day

At what time will the boat come?

Yes, give these sixty-five books to Sheela.

There are sixty-eight coolies here.

We want six ponies.

Yes, Pahalgam is about sixty-five miles from here.

2. Answer the questions at the end of the following passage.

bî go:s ba:zar. tati o:s akh mevivo:l. su o:s kîna:n kə:šîr'  
mevî. təmis ə:s' tsū:th', tang, tî tre:li. təmis ə:s' vɔzîl'  
ḡabal gila:sî ti. me het' tim tî thəvim tu:kri k'ath.

Questions:

bî kot go:s ?

tati k'ah vučh me ?

mevivo:l k'ah o:s kîna:n ?

mevivo:lis kam kam kə:šîr' mevî ə:s' ?

me kath k'ath thəv' gila:sî ?

# 12

bəhim sabakh : dǎ:dras si:t' kathba:th

Lesson Twelve : a conversation with a vegetable seller

## 1. CONTEXTUAL FOCUS

A conversation about buying vegetables from a dǎ:dur (a traditional vegetable seller). The names of popular Kashmir vegetables are introduced.

## 2. GRAMMATICAL FOCUS

Note the use of classifiers such as bod (see Notes). The verb va:tun 'to reach' appears.

## 3. LEXICAL FOCUS

Note the following lexical set.

o:luv	potato
ta:zi	fresh
dǎ:dur	vegetable seller
pa:lakh	spinach
bod	bunch

muḡ

lə:r

vā:gun

sabzi:

radish

cucumber(s)

eggplant (brinjal)

vegetable(s)



dā:duṛ tī aśo:k

dā:dur  
gatshun

vegetable seller  
to desire, to want (see Notes, p. 473)

dā:dur : k'a: haz gatshivī ?

What would you like, sir?

kēh  
ta:zī  
sabzi:

any, some  
fresh  
vegetable(s)

ašo:k : k'a: sə: kēh ta:zī sabzi: čha: ?

Are there any fresh vegetables?

so:ruy  
pa:lakh  
o:luv  
va:tun  
vun'  
muji  
vā:gan  
lə:r

everything (mas.)  
spinach  
potato  
to arrive  
just now  
radishes  
eggplants (brinjal)  
cucumber(s)

dā:dur : so:ruy čhu ta:zī. pa:lakh tī o:lav vət't' vun'. muji,  
vā:gan tī lə:r ti čhi ta:zī.

Everything is fresh. The spinach and potatoes have just arrived. The radishes, eggplants, and cucumbers are also fresh.

ašo:k : pa:lakh tī o:lav kī:tis čhi ?

What is the price of spinach and potatoes.



ropyi

for one rupee

dā: dur : pa: lakh čhi ropyi kilo:. o: lav čhi akh ropay t̃i  
pantśah p̃ē: s̃i kilo:.

Spinach is one rupee a kilo. Potatoes are one rupee  
and fifty paise a kilo.

ašo: k : muji t̃i vā: gan ki: tis čhi ?

How much are radishes and eggplants?

bod  
šan

bunch  
for six

dā: dur : muji bod čhu dahan p̃ē: san t̃i akh vā: gun čhu šan p̃ē: san.

A bunch of radishes is ten paise, and each eggplant is  
six paise.

kilo: hisa: b̃i

by the kilo

ašo: k : lə: r ti čha: kilo: hisa: b̃i ?

Are cucumbers also sold by the kilo?

vuh

twenty

dā: dur : na haz, lə: r čhu vuhan p̃ē: san akh.

No, sir, cucumbers are twenty paise each.

ašo:k : adiḥaz, diyiv akh kilo: o:lav, zī kilo: pa:lakh tī  
tso:r muḡi bəd'.

All right, give me one kilo of potatoes, two kilos of  
spinach, and four bunches of radishes.

dā:dur : adiḥaz, beyi ma: kēh ?

All right, (will there be) anything else?

ašo:k : na haz, yim ḥivī pə:sī.

No, here is your money.

dā:dur : šukriya:.

Thank you.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

In Kashmir, fresh vegetables are sold either at street corners or in vegetable shops. In the localities around Dal Lake and the river Jhelum, vegetable sellers, both men and women, sell vegetables in shikaras. In the inner city, hawkers go from door to door with seasonal vegetables. Even today, there are some vegetable sellers who barter vegetables for rice.

In this volume (pp. 728-733) we have included a poem by Dina Nath 'Nadim'. It presents a moving description of a vegetable seller from Dal Lake.

2.0. GRAMMAR

2.1. Gender of Certain Lexical Sets I

In this section we shall list certain lexical sets in terms of their gender.

2.1.1. Names of the Months

<u>Masculine</u>	
<u>Indian Calendar</u>	<u>Christian Calendar</u>
vah'akh	janveri:
ze:ṭh	pharveri:
ha:r	ma:rč
šra:vun	apre:l
bə:dīrp'ath	me:
ə:šid	ju:n
ka:rtikh	julay
monjiho:r	agast
poh	septambar
ma:g	okṭu:bar
pha:gun	navambar
tsithīr	ḍ'esambar

Note that there is no one-to-one correspondence between the Indian and Christian months.

## 2.1.2. Names of Days

Feminine

a:thva:r	Sunday
tsəndirva:r	Monday
bomva:r	Tuesday
bodva:r	Wednesday
brasva:r	Thursday
ʃokirva:r	Friday
bativa:r	Saturday

Note that ʃokirva:r (Friday) has an alternate form generally used by Kashmiri Muslims, ʃuməh (masc.).

## 2.2. Classifiers I

By classifiers we mean those items which are used either in the sense of quantifiers or in the sense of classifiers. A quantifier marks a definite or indefinite quantity. In this lesson, we have introduced one such item in the construction muʃi bod ʃhu dəhan pə:san. The following class of classifiers is made up of those items which are used with reference to the quantity of vegetables.

bod

muʃi bod	a bunch of radishes
ha:ki bod	a bunch of <u>ha:kh</u> (collard)

g'əd

nadīr' g'əd	a bundle of lotus stems
mōʃi g'əd	a bundle of kohlrabi

tho:p

muʃi tho:p                      a bundle of radishes

ha:ki tho:p                      a bundle of ha:kh (collard)

In addition to these, the term -zand is used for vegetation in the same sense in which 'a bush' is used in English, e.g., soyizand 'wild growth of nettle'. (The other classes of classifiers appear in Section 2.2, Lessons 13 and 15.)

## 3.0. VOCABULARY

## 1. NOUNS

o:luv	potato
g'əḍ	bundle
dā:dur	vegetable seller
nadur	lotus stem (sing.)
pa:lakh	spinach
mōḍ	kohlrabi (sing.)
bod	bunch
muʃ	radish
lə:r	cucumber(s)
vā:gun	eggplant (brinjal)
sabzi:	vegetable(s)

## 2. VERBS

gatshun                      to want

## 3. ADJECTIVES

ta:zi                      fresh

## 4.0. DRILLS

## 1. Construction under focus:

k'ah sə: kēh ta:zɪ \_\_\_\_\_ čha: ?

---

sava:l : k'a:sə: kēh ta:zɪ sabzi: čha: ?

Java:b : ahansə: yi sabzi: čha ta:zɪ.

sava:l : k'a:sə: kēh ta:zɪ pa:lakh čha: ?

Java:b : ahansə: yi pa:lakh čha ta:zɪ.

sava:l : k'a:sə: kēh ta:zɪ o:lav čha: ?

Java:b : ahansə: yim o:lav čhi ta:zɪ.

sava:l : k'a:sə: kēh ta:zɪ muʃi čha: ?

Java:b : ahansə: yimɪ muʃi čha ta:zɪ.

sava:l : k'a:sə: kēh ta:zɪ vā:gan čha: ?

Java:b : ahansə: yim vā:gan čhi ta:zɪ.

sava:l : k'a:sə: kēh ta:zɪ lə:r čha: ?

Java:b : ahansə: yim lə:r čhi ta:zɪ.

## 2. Use the names of these vegetables in the construction

below: lə:r, muʃi, o:lav, pa:lakh, vā:gan.

\_\_\_\_\_ tɪ \_\_\_\_\_ kɪ:tis čhi ?

## 5.0. EXERCISES

1. Translate the following sentences into Kashmiri.

No, I do not have fresh vegetables.

Spinach is one rupee a kilo, and potatoes are one rupee and fifty paise a kilo.

All right, give me one kilo of spinach, two kilos of potatoes, and two cucumbers.

How much is it (the bill)?

2. Substitute Kashmiri words for the underlined English words in the following sentences.

asi čha spinach tɨ radishes zəru:rath.

four kilo: potatoes kɨ:tis čhi ?

two ta:zɨ cucumbers kɨ:tis čhi ?

me gatshan four bunches of radishes.



## 13

truṽə:him sabakh : miṭha:yivə:lis si:t' kathba:th

Lesson Thirteen : a conversation with a sweetmeat seller

### 1. CONTEXTUAL FOCUS

A conversation about buying Indian mithā:y (sweetmeats) from a halivoy (sweetmeat seller). There are no typically Kashmiri sweetmeats, hence all the names are non-Kashmiri (see Notes).

### 2. GRAMMATICAL FOCUS

The following items are used. (i) the postpositions p'ath 'on', and (ii) the classifier -va:d, e.g., darjanva:d 'by the dozen'. The verbs kīnun 'to sell', kh'on 'to eat', and laga:vun 'to paste' appear.

### 3. LEXICAL FOCUS

A large number of items included in the following list show the Kashmiri-ization of Hindi-Urdu items.

Note the following lexical set.

kala:kand (a sweet)

gula:bja:man (a sweet)

tha:l	(a brass plate)
darʃanva:d	by the dozen
na:rʃi:l	coconut
barphi:	(a sweet made of <u>kho:ya:</u> )
məθ'	(a salty snack)
mithə:y	sweetmeat
mitha:yivo:l	sweetmeat seller
rasgo:li	(a sweet)
rɔpɪvarukh	silver leaf
samo:si	(a snack filled with spiced vegetables)
sonɪvarukh	gold leaf



kə:ʃur miṭha:yivo:l

miṭha:yivo:l	sweetmeat seller
tha:l	a large, Indian brass plate
miṭhə:y	(sweet) candy

ašo:k : yath tha:las manz k'a: sə: miṭhə:y čha ?

What kind of sweetmeats are on this plate?

gula:bḷa:man	(a sweetmeat, candy)
--------------	----------------------

miṭha:yivo:l : yim haz čhi gula:bḷa:man.

These are gula:bḷa:man.

ašo:k : gula:bḷa:man ki:tis haz čhi ?

How much do these gula:bḷa:man cost?

miṭha:yivo:l : gula:bḷa:man haz čhi še rəpyi kilo:.

They are six rupees a kilo.

kilo:va:d	by the kilo
kīnun	to sell

ašo:k : ačha:, yim čhivī kilo:va:d kīna:n ?

I see. Do you sell these by the kilo?

miṭha:yivo:l : ahanhaz, gula:bḷa:man čhi kilo:va:d kīna:n.

Yes, gula:bḷa:man are sold by the kilo.

ašo:k : yiman tha:lan manz k'ah čhu ?

What is on these plates?



sa:r'ay

all (fem.)

ašo:k : sa:r'ay miṭha:yi čha: kilo:va:d ?

Do you sell all these sweets by the kilo?

darĵanva:d

by the dozen

miṭha:yivo:l : na haz, maṭhi tī samo:sī čhi kīna:n darĵanva:d.

No, we sell maṭhi and samo:sī by the dozen.

ašo:k : kī:tis čhu darĵan ?

How much are they per dozen?

miṭha:yivo:l : došivēy čhi tso:r ropyi darĵan.

Both are four rupees a dozen.

ašo:k : kala:kand tī rasgo:lī kī:tis čhi ?

How much are kala:kand and rasgo:lī?

miṭha:yivo:l : ə:ṭh ropyi kilo:.

Eight rupees a kilo.

oḍ kilo:

half a kilo

ašo:k : diyiv oḍ kilo: gula:bĵa:man tī oḍ kilo: rasgo:lī.

Give me half a kilo of gula:bĵa:man and half a kilo of rasgo:lī.

beyi

also (in addition to)

mitha:yivo:l : beyi ma: kēh ?

Anything else?

ašo:k : adik'ah, diyiv še samo:sī tī še maṭhi.

Well yes, also give me six samo:sī and six maṭhi.

mitha:yivo:l : rəṭiv haz.

Here they are.

ašo:k : kəts pē:sī gəyi ?

How much is it?

mitha:yivo:l : kul gəyi sath rəpyi.

The total is seven rupees.

ašo:k : yi rəṭiv dəh rəpyun no:ṭh.

Here take this ten rupee bill.

mitha:yivo:l : yi rəṭiv phuṭivo:ṭ.

This is your change.

ašo:k : šukriya:.

Thank you.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

### 1.0. NOTES

1. It is difficult to differentiate and translate into English the variety of Indian sweets. Perhaps the definition of a sweet is in its taste. In general, all Indian sweets use basically identical ingredients; the difference is primarily in the process of preparation. The translation of Kashmiri miṭhə:y (Hindi-Urdu, miṭha:yi:) into English sweetmeat or candy is misleading.

As mentioned in the introduction to this lesson, there are no typically Kashmiri sweets. Therefore, all the names have been borrowed from Hindi-Urdu. The sweets available in Kashmir are variations of the sweets available in the plains. This explains why the best həlvə:y in Kashmir are non-Kashmiris. However, the situation in the Jammu province is different.

2. səniṭvarakh (gold leaves) and rəpiṭvarakh (silver leaves) are used to decorate sweets. rəpiṭvarakh look like superfine leaves of aluminum foil. However, both can be eaten without any harmful effects.



## 2.0. GRAMMAR

## 2.1. Gender of Certain Lexical Sets II

## 2.1.1. Cities and Towns

Masculine

anathna:g	Anantnag
band̥ipur	Bandipur
jom	Jammu
lada:kh	Ladakh
põ:mpar	Pampur
pəhəlgam	Pahalgam
siri:nagar	Srinagar
so:po:r	Sopore
varimul	Baramulla

Feminine

gulmarig	Gulmarg
kəʃi:r	Kashmir

## 2.1.2. Names of Vehicles

Masculine

bə:skal	bicycle
ḍū:gi	(a kind of large boat)
havə:yi:ʃaha:z	airplane
mo:ʈar	car
siku:ʈar	scooter

Masculine (cont.)

samandəri:ʃaha:z	ship
ṭā:gi	tonga

Feminine

bas	bus
gə:ḍ'	cart or vehicle
ji:p	jeep
ka:r	car
la:ri:	lorry
na:v	boat
re:l	train
rikhṣa:	rickshaw
ṣikə:r'	shikara
ṭrak	truck

## 2.1.3. Names of Rivers

Feminine

l'ədīr	Lidder
s'and	Sind
v'atasta: (v'ath)	Vitasta

## 2.2. Classifiers II

The following items are used as quantifiers (measure words)  
with reference to cloth.

-t̃ir

kapart̃ir

a piece of cloth

-tilim

kapartilim

a piece of cloth

-čhal

kaparčhal

a piece of cloth

Note also that -tilim and čhal may be used with wood or metal.

### 2.3. Pluralization II

Note the following rules for the pluralization of the lexical items referring to the parts of the body.

1. The following items have identical forms for both singular and plural:

ath̃i	hand
d̃ād	tooth
ḍ'aki	forehead
kal̃i	head
kamar	waist
kan	ear
katsh	armpit
kh̃or	foot
l̃āg	thigh
mas	hair

manzathî	palm
mîslî	skin
n'oṭh	thumb
ša:nî	back
si:nî	chest
va:l	hair
vuṭh	lip
əḥ	eye
əḥirva:l	eyelashes
ə:s	mouth

All of the preceding words are masculine except əḥ.

2. The plurals for the following items are formed by adding /î/ to the singular form.

<u>Singular</u>		<u>Plural</u>
bab	breast	babî
bum(b)	eyebrow	bum(b)î
kis	little finger	kisî
m'ăg	temple	m'ăgî
ma:zbe:r	gum	ma:zbe:rî
yaḍ	belly	yaḍî
zăg	leg	zăgî
z'av	tongue	z'avî

All of the preceding words are feminine.

3. The plurals of the following are formed by /o/ changing to /ə/ and the final consonant being palatalized, e.g.,

<u>Singular</u>		<u>Plural</u>
čō:ṭh	mouth	čə:ṭh'
hots	wrist	həts'
nakivə:r	nostril	nakivə:r'
talipot	sole of the foot	talipot'

All of the preceding words are masculine. Note, however that ph'ok (mas.) 'shoulder' changes to phek'.

4. The plural is formed by adding tɪ to the singular form, e.g.,

nas (fem.)      nose      nastɪ

5. The plural is formed by palatalizing the final consonant of the singular form, e.g.,

<u>Singular</u>		<u>Plural</u>
tu:n	navel	tu:n'
koṭh	knee	koṭh'
buth	face	buth'

All of the above words are masculine.

6. The plural is formed by changing the final /u/ in the singular to /a/, e.g.,

mandul (mas.)      buttock      mandal

Also note the following forms: ōgɪʃ (fem., plu., ōgʃi) 'finger';

nər (fem., plu., nari) 'arm'.

## 2.4. Numerals: 'seventy-one' to 'eighty'

akṛsatath	seventy-one
dusath	seventy-two
tru(ṛ)satath	seventy-three
tsusath	seventy-four
pṛ:tsṛsatath	seventy-five
ṣusath	seventy-six
sathṛsatath	seventy-seven
arṛsatath	seventy-eight
kunṛṣi:th	seventy-nine
ṣi:th	eighty

### 3.0. VOCABULARY

The vocabulary list of nouns has been presented in the Lexical Focus and Section 2.0 of this lesson. See that section for the following types of lexical lists.

Names of cities (see 2.1.1.)

Names of vehicles (see 2.1.2.)

Names of rivers (see 2.1.3.)

Classifiers (see 2.2.)

Parts of the body (see 2.3.)

#### 1. VERBS

ḳinun	to sell
kh'on	to eat
laga:vun	to paste

## 4.0. DRILLS

## 1. Construction under focus:

\_\_\_\_\_ čhivɨ \_\_\_\_\_ va:d kɨna:n ?

sava:l : barphi: čhivɨ kilo:va:d kɨna:n ?

Java:b : ahanse: barphi: čhi kilo:va:d kɨna:n ?

sava:l : kala:kand čhivɨ kilo:va:d kɨna:n ?

Java:b : ahanse: kala:kand čhi kilo:va:d kɨna:n.

sava:l : gula:bja:man čhivɨ darʃanva:d kɨna:n ?

Java:b : ahanhaz gula:bja:man čhi darʃanva:d kɨna:n.

sava:l : yimi miṭha:yi čhivɨ se:rɨva:d kɨna:n ?

Java:b : ahanhaz yimi miṭha:yi čhi se:rɨva:d kɨna:n.

sava:l : maṭhi čhivɨ darʃanva:d kɨna:n ?

Java:b : ahanhaz maṭhi čhi darʃanva:d kɨna:n.

## 2. Construction under focus:

\_\_\_\_\_  $\left\{ \begin{array}{l} \text{darʃan} \\ \text{kilo:} \end{array} \right\}$  kɨ:tis čhu ?

sava:l : yi miṭha:yi kilo: kɨ:tis čhu ?

Java:b : yi miṭa:yi kilo: mahra: čhu ɛ:ṭh ɾopyi. or  
yi miṭhə:y mahra: čha ɛ:ṭh ɾopyi kilo:.

sava:l : maṭhi darʃan kɨ:tis čhu ?

Java:b : maṭhi darʃan mahra: čhu tso:r ɾopyi.



sava:l : kala:kand kilo: ki:tis čhu ?

Java:b : kala:kand kilo: mahra: čhu ə:th ropyi..

sava:l : samo:sɨ darʃan ki:tis čhu ?

Java:b : samo:sɨ darʃan mahra: čhu tso:r ropyi.

In place of the names of sweets in the above dialogue substitute the names of vegetables (e.g., pa:lakh, o:lav, muʃi, mɔʃi, lə:r).

## 5.0. EXERCISES

### 1. Translate the following into Kashmiri.

How much does this kind of sweetmeat cost?

Do you sell these by the dozen or by the kilo?

No, I want one dozen of this and only half a kilo of that.

Here is the money.

### 2. Replace the underlined English words with suitable Kashmiri words.

gula:bʃa:man how much haz are ?

yiman miṭha:yan on what is laɣə:vith ?

yimi čhivi by the dozen kina:n kina by the kilo ?

These miṭha:yi are by the dozen kina:n and these are by the kilo.

tsodə:him sabakh : po:šiva:ʃni si:t' kathba:th  
 Lesson Fourteen : a conversation with a flower seller

### 1. CONTEXTUAL FOCUS

A conversation about buying flowers from a woman flower seller. These are sold fresh from shikaras, which go from houseboat to houseboat. There are also a few shops which sell flowers. In the city, a dā:dur (a vegetable seller) keeps seasonal flowers, such as, pampo:š (lotuses) and ʃa:ph+r (marigolds), which are used by the Kashmiri Pandits for the morning pu:ja:.

### 2. GRAMMATICAL FOCUS

The following items are introduced: (i) the distributive əkis əkis, (ii) the suffix bi: as a feminine mode of address, and (iii) ma: in the sense of 'would you like to...?'. The verbs h'on 'to buy' and yun 'to come' appear.

### 3. LEXICAL FOCUS

Note the following lexical set.

gond

bouquet

gola:b	rose(s)
pampo:š	lotus(es)
po:š	flower(s)
po:šiva:jen'	flower seller (fem.)
yambirzal	narcissus(es) or (i)
l'odur	yellow (mas.)
vozul	red (mas.)



po:šiva:ʃen' tɪ aʃo:k

po:šiva:ʃen'  
po:š  
h'on

flower seller (feminine)  
flower(s)  
to buy

po:šiva:ʃen' : po:š ma: haz heyiv ?

Would you like to buy (some) flowers, sir?

kam

what kind

ašo:k : ahanbi:, kam po:š čhi: ?

Yes, what kind of flowers do you have?

gola:b

rose(s)

pampo:š

lotus(es)

yəmbərzali

narcissi

po:šiva:ʃen' : vučhiv haz, gola:b, pampo:š tɪ yəmbərzali.

(Here) you see (I have) roses, lotuses, and narcissi.

ašo:k : yim čha: ta:zi po:š ?

Are these flowers fresh?

bilkul

absolutely

po:šiva:ʃen' : ahanhaz, yim chi bilkul ta:zi po:š. toh' vučhiv.

Yes, sir, these are absolutely fresh flowers.  
You may see (for yourself).

ašo:k : ačha:, gola:b kɪ:tis čhi ?

All right. How much are roses?

gond

bouquet

po:šiva:ʃen' : gola:b haz čhi don ropyan gond.

The roses are two rupees a bouquet.

ašo:k : pampo:š t̥i yamb̥irzali̥ ki:tis čha ?

What price are lotuses and narcissi?

əkis əkis

for one each

po:šiva:žen' : pampo:š t̥i yamb̥irzali̥ haz čhi əkis əkis r̥opyi gond.

A bouquet of lotuses or narcissi is one rupee.

ašo:k : ačha: me di gola:b t̥i pampo:š.

All right, give me (some) roses and (some) lotuses.

v̥oz̥il'  
l'əd̥ir'

red  
yellow

po:šiva:žen' : v̥oz̥il' gola:b kin̥i l'əd̥ir' gola:b ?

(Do you want) red or yellow roses?

ašo:k : na, v̥oz̥il' gola:b.

(Not yellow) red ones.

po:šiva:žen' : r̥əṭiv haz.

Here, please take them.

ašo:k : k̥əts p̥ə:s̥i gayi ?

How much money will that be?

po:šiva:žen' : tre r̥opyi.

Three rupees.

ašo:k : me čhu pē:tsi ro:pyun no:th.

I have a five rupee bill.

po:šiva:žen' : adi me čhu phu:vo:t.

That is all right. I have change.

pagah  
yun

tomorrow  
to come

ašo:k : ačha:, pagah ti gatshi yun.

All right, (I hope you will) come again tomorrow.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

bi: (mas., ba:) is used in certain circles as a polite suffix, e.g., ahanbi: (polite, fem.) 'yes', naba: (polite, mas.) 'no'. It seems that in educated circles the frequency of this item 's slowly decreasing.

## 2.0. GRAMMAR

### 2.1. Distributive Numerals

In this lesson we have introduced the distributive numeral əkis əkis in the construction pampo:š tɨ yəmbɨrʒal haz ʧa əkis əkis ɾopyi gond.

Distributive numerals are formed by reduplicating cardinal numerals. These are inflected for case. See the example below.

ra:mas tɨ mohnas di akh akh tsū:th.

Give one apple each to Ram and Mohan.

Note that zɨ zɨ 'two each' may change to zɨ:z (e.g., zɨ zɨ kita:bɨ di ləḍkan or zɨ:z kita:bɨ di ləḍkan).



## 2.2. Numerals: 'eighty-one' to 'ninety'

akɪʃi:th	eighty-one
dɔyiʃi:th (duʃi:th)	eighty-two
treyiʃi:th (truʃi:th)	eighty-three
tsoyiʃi:th (tsuʃi:th)	eighty-four
pə:tsɪʃi:th	eighty-five
ʃeyiʃi:th (ʃuʃi:th)	eighty-six
satiʃi:th	eighty-seven
ariʃi:th	eighty-eight
kuniːnamath	eighty-nine
namath	ninety

## 3.0. VOCABULARY

In addition to the items listed under Lexical Focus, note the following.

## 1. NOUNS

gond	bouquet
gɔla:b	rose(s)
pagah	tomorrow
pampo:ʃ	lotus(es)
po:ʃ	flower(s)
po:ʃiva:ʃen'	flower seller (fem.)
yəmbɪrʒal	narcissus

## 2. VERBS

h'on	to buy
yun	to come

## 3. ADJECTIVES

l'odur	yellow (mas.)
vɔzul	red (mas.)

## 4. ADVERBS

kam	little, not enough
bilkul	absolutely

## 4.0. DRILLS

## 1. Construction under focus:

\_\_\_\_\_  $\left\{ \begin{array}{l} \text{gond} \\ \text{bod} \end{array} \right\}$  čhu \_\_\_\_\_ ropyan.

sava:l : gola:bɪ gond kɪ:tis bi: čhu ?

Java:b : gola:bɪ gond haz čhu don ropyan.

sava:l : pampo:ʃɪ gond kɪ:tis bi: čhu ?

Java:b : pampo:ʃɪ gond haz čhu əkis ropyi.

sava:l : yəmbɪrzalɪ gond kɪ:tis bi: čhu ?

Java:b : yəmbɪrzalɪ gond haz čhu əkis ropyi.

sava:l : o:lav kilo: kɪ:tis bi: čhu ?

Java:b : o:lav kilo: haz čhu pantsha:hn pɛ:san.

sava:l : muʃi bəd' kɪ:tis bi: čhi ?

Java:b : (akh) muʃi bod haz čhu vuhan pɛ:san.

## 2. Construction under focus:

\_\_\_\_\_ tɪ \_\_\_\_\_ čhi əkis əkis ropyi.

sava:l : tsũ:ʰ tɪ ʧang kɪ:tis haz čhi ?

Java:b : tsũ:ʰ tɪ ʧang haz čhi don don ropyan kilo:.

sava:l : tre:lɪ tɪ gila:sɪ kɪ:tis haz čhi ?

Java:b : tre:lɪ tɪ gila:sɪ haz čhi əkis ək's ropyi kilo:.

sava:l : pampo:ʃ tɪ yəmbɪrzalɪ kɪ:tis haz čhi ?

Java:b : pampo:ʃ tɪ yəmbɪrzalɪ haz čhi ək's əkis ropyi gond.

## 5.0. EXERCISES

1. Translate the following into Kashmiri.

Yes, I like these flowers.

All right, give me one bouquet each of lotuses and narcissi.

I do not have (any) red roses. I have only yellow ones.

Will you come tomorrow?

I hope you'll come again tomorrow.

2. Answer the questions given at the end of the following passage.

az gatshi bi śi:las si:t' ḍalge:ṭ. tati Ṭhu me əkis dōdive:lis  
niś, əkis miṭha:yive:lis niś ti əkis po:śiva:ṭni niś gatshun.  
asi Ṭhu dōd, miṭhə:y ti po:ś hen'. dōdive:lis niś h'ami o:m  
ti za:mutdōd. miṭha:yive:lis niś h'ami samo:si ti barphi:.  
po:śiva:ṭni niś h'ami vōzīl' gola:b.

Questions:

az kot gatshi bi ?

me si:t' kus gatshi ?

ḍalge:ṭi k'ah Ṭhu me karun ?

ḍalge:ṭi kas kas niś Ṭhu me gatshun ?

dōdive:lis niś k'ah h'ami bi ?

miṭha:yive:lis niś k'ah h'ami bi ?

po:śiva:ṭni niś k'ah h'ami bi ?

## 15

pandə:him sabakh : və:nis si:t' kathba:th  
 Lesson Fifteen : a conversation with a grocer

## 1. CONTEXTUAL FOCUS

A conversation on buying groceries from a traditional kə:ʃur vo:n' (grocer). The names of commonly used Kashmiri spices are introduced.

## 2. GRAMMATICAL FOCUS

The following items are introduced: (i) the reduplicative form ə:lɪ və:lɪ 'cardamom and the like', and (ii) the numerals in indefinite forms such as dəh pandah minath. The verbs vanun 'to tell' and le:khun 'to write, to note down' appear.

## 3. LEXICAL FOCUS

Note the following lexical set.

ə:l	cardamom
tomul	rice
da:l	pulse (see Notes)

da:lč̣i:n	cinnamon
nu:n	salt
bə:diya:n̩	fennel seed
martsivā:gun	red pepper
masa:li	spice(s)
ra:zmah	beans
l'əd̩ir	turmeric
vo:n'	grocer
šō:ṭh	ginger (dry)



kə:ʃur vo:n'

vo:n' : k'a: haz gatshivì ?

```

xi:z           things
hund           of
list           list

```

I have a list of things.

vo:n' : vəniv haz k'ah k'ah. bi le:khɪ.

tomul	rice
da:l	pulse

One kilo of sugar, half a kilo of tea, three kilos of rice, and one kilo of da:l.







ašo:k : kets pē:sī gayi ?

How much is it?

trih

thirty

vo:n' : kul gayi trih ropyi tī pantsah pē:sī.

The total is thirty rupees and fifty paise.

ašo:k : yim reṭiv pē:sī.

Here is your money.

vo:n' : šukriya:.

Thank you.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

### 1.0. NOTES

1. A traditional type of vo:n' (grocer) is now restricted to the villages and the downtown areas of Srinagar. In recent years, some small department stores (or supermarkets) have come into being, though on a limited scale. It is still a pleasant experience to trade with a vo:n'. He takes out spices from sooty earthen pots covered with saucer-like earthen tops. He patiently cleans the dust from the tops and then dips a ladle-like spoon (or his nimble fingers) into the pot.

A gu:r or vo:n' is a very reliable source of the juicy gossip of the mehli. While leisurely filling a client's order, he also fills you in on the details of the mehli gossip.

2. da:l (English, 'pulse') refers to the (whole or broken) edible seeds of a variety of legumes, such as, beans, peas, or lentils.

3. bas (haz, mahra) has been used in this lesson in the sense of 'that's all'. The lexical meaning of bas is 'stop' or 'enough'.

## 2.0. GRAMMAR

## 2.1. Echo-Items

## 2.1.1. Echo-Items: Function

In this lesson, the echo-item ə:lɪ və:lɪ has been introduced. The main function of echo-items is indefinitization. The lexical items belonging to any of the word classes may be followed by an echo-item. An echo-item roughly means and the like. Thus, ə:lɪ və:lɪ means 'cardamom and the like'.

In the case of a subject noun followed by an echo-item, it means and the rest. Note the following example.

mohnɪ vohnɪ a:san niʃa:th gə:mɪt'.

Mohan and the rest will have gone to Nishat (Garden).

## 2.1.2. Echo-Items: Formation

An echo-item is a reduplication of a lexical item. The echo-item may, however, involve deletion or addition of a segment. For example, in və:lɪ, a consonant segment is added. Such items form a special set of compounds. An echo-item is not necessarily an independent lexical item, and may not have any meaning in isolation, e.g., və:lɪ in ə:lɪ və:lɪ. An echo-item is inflected in the same way as the item which it reduplicates. Note the following example.

ə:lan və:lan hund intiza:m ʃhu kormut.

The arrangement for (buying) cardamom and the like has been made.

2.1.3. Echo-Items Followed by Indefinitizer -ah

An echo-item may be followed by the indefinitizer -ah, if it occurs in the item which is reduplicated.

ə:lah və:lah trə:vivi ʃa:yi ?

Did you put cardamom and the like in the tea?

## 2.1.4. Echo-Items: Phonology

As noted above an echo-item is a reduplication of an item. However, it entails some phoneme substitution. Consider the following:

1. Initial consonant or vowel changes to /v/, except when the initial consonant is originally /v/.

ɖal val                      Dal Lake and the like

2. Initial /v/ changes to /p/.

va:zi pa:zi                      cook and the like

v'as p'as                      girl friend and the like

3. In the reduplicated item, /v/ is palatalized if the initial consonant in the main lexical item is palatalized.

kh'on v'on                      eating and the like

Note, however, that the initial consonant of an echo-item changes to /ʃ/ in certain loan words, as shown below.

ana:p ʃana:p                      nonsense and the like

## 2.2. Classifiers III

The following are used as measure words with liquids:

katrɨ

dodɨ katrɨ                      a drop of milk

ph'or

dodɨ ph'or                      a drop of milk

dotsh

pā: dotsh                      a handful of water

Note also čhakh, p'ũ:t, ratsh, and thomb which also may be used as measure words for liquids.

## 2.3. Numerals: 'ninety-one' to 'one hundred'

akɨnamath	ninety-one
dunamath	ninety-two
tru(ɨ)namath	ninety-three
tsunamath	ninety-four
pɜ:tsɨnamath	ninety-five
ʃunamath	ninety-six
satɨnamath	ninety-seven
arɨnamath	ninety-eight
namɨnamath	ninety-nine
hath	hundred

## 3.0. VOCABULARY

## 1. NOUNS

ə:l	cardamom
ka:l	time
či:z	thing(s)
tomul	rice
da:l	pulse, legumes
da:lči:n	cinnamon
nu:n	salt
bə:diya:nī	fennel seed
masa:lī	spice(s)
minath	minute(s)
ra:zmah	beans
l'ədīr	turmeric
vo:n'	grocer
šō:th	ginger (dry)

## 2. VERBS

le:khun	to write, to note down
vanun	to say, to tell



## 4.0. DRILLS

Construction under focus:

ku:t ka:l lagi ?

sava:l : dopmavî haz, ku:t ka:l lagi ?

Java:b : bas mahra:, dâh pandah minath lagan.

sava:l : dopmavî haz, ku:t pǝ:sî lagi ?

Java:b : bas mahra:, trîh rōpyi lagan.

sava:l : dopmavî haz, ku:t dōd lagi ?

Java:b : bas mahra:, pǝ:tsh kilo: lagan.

sava:l : dopmavî haz, kî:t' kilo: lagan ?

Java:b : bas mahra:, vuh kilo: lagan.

sava:l : dopmavî haz, kî:t' tsū:th' lagan ?

Java:b : bas mahra:, trîh tsatjîh tsū:th' lagan.

## 5.0. EXERCISES

Translate the following into Kashmiri.

Sir, is there a grocer here?

I would like to get one kilo of tea and three kilos of rice.

Do you have fennel seed and good red pepper?

How long will it take?

I have only fifteen minutes (to spare).

This is my list.

I am in a hurry.

Šure:him sabakh : puʃis si:t' kathba:th  
 Lesson Sixteen : a conversation with a butcher

### 1. CONTEXTUAL FOCUS

A conversation with a Kashmiri puʃ (butcher) about buying various types of meat. In Kashmir, meat generally refers to mutton.

### 2. GRAMMATICAL FOCUS

The items sa:n 'with', and bagə:r 'without', and the comparative khəti 'than' are introduced. The verb bana:vun 'to make' appears.

### 3. LEXICAL FOCUS

Note the following lexical set.

tsari:van	liver
neni	meat (mutton)
puʃ	butcher
matsh	ground (minced) meat
mo:či	intestinal part of meat



puŋ ti ašo:k

puḷ

butcher

puḷ : k'a: haz gatshivḥ ?

What would you like, sir?

neni

meat

aṣo:k : me gatshi akh kilo: neni. k'a: ḥhu re:t ?

I want one kilo of meat. What is the price?

mo:ḥi

intestinal part of meat

sa:n

with

bagə:r

without

puḷ : mo:ḥi sa:n kinḥ mo:ḥi bagə:r ?

(Do you want it) with intestines or without intestines?

aṣo:k : na haz mo:ḥi bagə:r.

(No) Without intestines.

puḷ : mo:ḥi bagə:r ḥhu ṣe rəpyi kilo:.

It is six rupees a kilo without intestines.

aṣo:k : aḥha: diyiv akh kilo:.

All right, give me one kilo.

puḷ : beyi k'a: haz ?

What else, sir?



ašo:k : kul kəts pē:sī gəyi ?

What is the total bill?

sadah  
kithikan

seventeen  
how (in what manner)

pu : kul gəyi sadah rōpyi. toh' kithikan niyiv yimī neni ?

The total bill is seventeen rupees. How will you carry this meat?

ba:nī  
k'ath  
ka:kaz  
manz

pot  
in  
paper  
in

ašo:k : toh' diyiv ka:kzas manz. bī nimī yath ba:nas k'ath.

Wrap it up (in paper). I will take it in this pot.

pu : ačha:.

All right.

ašo:k : yim haz čhivī pē:sī.

Here is your money.

pu : šukriya:.

Thank you.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

#### 1.0. NOTES

1. A typically Kashmiri meat shop is operated by a Muslim or a Sikh. The Kashmir Pandits, unlike Brahmins in other parts of India, are voracious meat-eaters, but they do not associate themselves with the business of butchering.

A puj, also called a ganay 'butcher', usually cuts meat to your specifications.

2. The two terms neni and ma:z are used for meat (generally mutton). The Hindus call it neni and the Muslims ma:z.

## 2.0. GRAMMAR

## 2.1. Comparative Constructions

In this lesson we have introduced the comparative construction matsh čha tsarivani khōṭi droṣ 'ground meat is more expensive than liver'. The comparative markers are khōṭi, manz, and h'uh. Consider the following.

matsh čha ṣa:n.

The ground meat is good.

matsh čha tsarivani khōṭi ṣa:n.

The ground meat is better than liver.

2.1.1. manz

Note the use of manz in the following:

miṭha:yan manz čhi barphi: ṣa:n.

Among sweetmeats, barphi is good.

2.1.2. h'uh

The form h'uh is used in the same sense as Hindi-Urdu jaisa.

It has the following forms:

Masculine		Feminine	
Singular	Plural	Singular	Plural
h'uh	hi(h)	hiṣ	hiṣi



h'uh has a wide use in a number of comparative collocations.

A number of such collocations are given below for reference. A student does not have to concentrate on these at this point, but they will be useful later.

(i) Color

kruhun kīṭika:l h'uh	black as darkness (or, black as night)
saphe:d šī:n h'uh	white as snow
vɔzul na:r h'uh	red as fire
l'odur gagur (gago:r) h'uh	yellow as a (scared) mouse
pron dōdī maṭh h'uh	fair complexioned as a pitcher of milk
čhot po:š h'uh	colourless like a (faded) flower

(ii) Speed

te:z trop' sītsan hiš	fast as a needle
-----------------------	------------------

(iii) Shape

həṭ dačhi rē:ṭh hiš	crooked as a grape vine
hol dā:dī mīthīr h'uh	crooked as a bull's urine

(iv) Size

v'əṭh mē:š hiš	fat as a she-buffalo
zə:viṭ kanī həpin' hiš	thin as a centipede
thod phras h'uh	tall as a poplar
tshot ša:līlōṭ h'uh	short as a jackal's tail
kad əliph h'uh	tall as an <u>aleph</u>

## 2.2. Numerals: 'hundreds' and 'thousands'

Hundreds are formed by adding hath (or ṣath) to a cardinal number. Note the following examples.

akh hath	one hundred
tso:r hath	four hundred

Thousands are formed by adding sa:s to cardinal numbers. Note the following examples.

akh sa:s	one thousand
tso:r sa:s	four thousand

In order to form numbers above a hundred, tṣ 'and' is added after the main number. Note the following examples.

akh hath tṣ akh	one hundred and one
tso:r sa:s tṣ tso:r	four thousand and four

The item laḥ is used for 'one lakh' (one hundred thousand) and karo:r for 'one hundred lakh'.

## 3.0. VOCABULARY

## 1. NOUNS

ka:kaz	paper
kursi:	chair
tsarivan	liver
neni	meat (mutton)
puĵ	butcher
ba:da:m(ĩ)	almond(s)
ba:nĩ	pot(s)
matsh	ground meat
mo:ŕi	intestinal part of meat

## 2. VERBS

bana:vun	to make
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## 3. ADJECTIVES

ĵa:n	good
drog (m.)	expensive
ŕrog (m.)	inexpensive

## 4. ADVERBS

kithikan	how (in what manner)
----------	----------------------

## 4.0. DRILLS

## 1. Construction under focus:

mo:či sa:n čhu pē:tsh rōpyi kilo:.

mo:či bagə:r čhu še rōpyi kilo:.

sava:l : mōji ki:tis haz čha ?

Java:b : ha:ki sa:n čha əkis rōpyi g'əḍ.

sava:l : yi tē:bil ki:tis haz čhu ?

Java:b : kursi: sa:n čhu pantsa:han rōpyan.

sava:l : ča:yi kap ki:tis haz čhu ?

Java:b : dodi bagə:r čhu dəhan pē:san kap.

## 2. Construction under focus:

\_\_\_\_\_ čha: \_\_\_\_\_ khoti drog ?

sava:l : za:mutdod čha: a:mi dodi khoti drog ?

Java:b : ahanhaz, za:mutdod čhu a:mi dodi khoti drog.

sava:l : gola:b čha: pampo:šav khoti drog' ?

Java:b : ahanhaz, gola:b čhi pampo:šav khoti drog'.

sava:l : ə:li čha: ba:da:mav khoti droji ?

Java:b : ahanhaz, ə:li čha ba:da:mav khoti droji.

sava:l : tsũ:th' čha: ɬangav khoti drog' ?

Java:b : ahanhaz, tsũ:th' čhi ɬangav khoti drog'.

sava:l : ho:ɬal čha: havasbo:ɬav khoti šrog' ?

Java:b : ahanhaz, ho:ɬal čhi havasbo:ɬav khoti šrog'.

sava:l : muji čha: pa:lki khoti šroji ?

Java:b : hanhaz, muji čha pa:lki khoti šroji.

sava:l : za:mutdod čha: tsa:mni khoti šrog' ?

Java:b : ahanhaz, za:mutdod čhu tsa:mni khoti šrog.

## 5.0. EXERCISES

1. Answer orally the questions given after the following passage.

kəši:ri manz čhi puɟ misarma:n ya: sikh a:sa:n. yim čhi  
duka:nan manz ta:zi neni kina:n. neni kilo: čhu lagbag šan  
ropyan a:sa:n. yim čhi matsh ti kina:n. subihan čhi yiman  
ta:zi matsh a:sa:n.

Questions:

kəši:ri kam čhi puɟ a:sa:n ?

kə:šir' puɟ kati čhi neni kina:n ?

k'ah, neni čha: ta:zi a:sa:n ?

neni kilo: ki:tis čhu ?

kə:šir' puɟ čha: matsh kina:n ?

yiman kar čhi ta:zi matsh a:sa:n ?

2. Translate the following into Kashmiri.

I would like some fresh meat.

How much do you want?

I want one kilo without intestines.

All right, also give me half a kilo of ground meat.

But is it fresh?

Of course, everything is fresh.

# IV

## CONVERSATIONS





# 17

sadə:him sabakh : kəʃi:ri p'aṭh kathba:th

Lesson Seventeen : a conversation on Kashmir

## 1. CONTEXTUAL FOCUS

An informal conversation about the main physical features of Kashmir--its population, area, language, etc.

## 2. GRAMMATICAL FOCUS

Note the use of compound sentences and extended tense forms. the verbs bo:lun 'to speak' and ʃaldi: a:sin 'to be in a hurry' appear.

## 3. LEXICAL FOCUS

Note the following lexical set.

du:gri:	the Dogri language
jom	Jammu (Tawi)
ladə:khi:	the Ladakhi language
ladə:kh'	a Ladakhi

mohni : namaska:r ašo:kji:.

Greetings, Ašo:k.

ašo:k : namaska:r mohanji:.

Greetings, Mohan.

mohni : toh' čhivṛ va:ray ?

How are you?

ašo:k : ahansə: va:ray.

I am all right.

mohni : toh' kar ə:vṛ kəši:ri ?

When did you come to Kashmir?

ra:th  
baḍi

yesterday  
very

ašo:k : bi a:s ra:th. baḍi khu:bsu:rath čhi kəši:r.

I came yesterday. Kashmir is very beautiful.

mohni : ahansə: kəʃi:r čhi khu:bsu:rath.

Yes, Kashmir is beautiful.

ašo:k : 'toh' čhivə kəʃi:ri: basa:n ?

Do you live in Kashmir?

mohni : a: bə čhus kəʃi:ri: basa:n.

Yes, I do.

kɪ:t'

how many

lu:kh

people

šəyitə:ʃih

forty-six

ašo:k : kəʃi:ri kɪ:t' lu:kh čhi ro:za:n ?

What is the population of Kashmir?

mohni : kəʃi:ri čhi lagbag šəyitə:ʃih lačh lu:kh ro:za:n.

The population of Kashmir is approximately forty-six lakhs.

ašo:k : kəʃi:r kɪ:ts bəɖ čhi ?

How big is Kashmir?

kul

total

rokbə

area

sə:d zɪ

two and a quarter

morbə kilo:mi:ɽar

square kilometers

mohni : kəʃi:ri hund kul rokbə čhu lagbag sə:d zɪ lačh morbə kilo:mi:ɽar.

The total area of Kashmir is approximately two and a quarter lakh square kilometers.

bo:lun

to speak

ašo:k : kəši:ri čha: siriph kə:šur bo:la:n ?

Is only Kashmiri spoken in Kashmir?

jom

Jammu

du:gri:

Dogri

lada:kh

Ladakh

ladə:khi:

Ladakhi (language)

mohni : ahanse:, kəši:ri manz čhi siriph kə:šur bo:la:n. magar  
jemi čhi du:gri: bo:la:n ti lada:khi čhi ladə:khi: bo:la:n.Yes, In Kashmir only Kashmiri is spoken. But in Jammu,  
Dogri is spoken, and in Ladakh, Ladakhi is spoken.ašo:k : toh' čhivī siriph kə:šur bo:la:n ?

Yes, I speak only Kashmiri.

mutlak

concerning

ǰaldi: a:sin'

to be in a hurry

ašo:k : me čhi tohi si:t' kəši:ri mutlak beyi ti kathba:th  
karin'. magar az nī, az čha me ǰaldi:.There are other things concerning Kashmir that I want  
to talk to you about. But not today, I am in a hurry.mohni : a: zəru:r.ačha: namaska:r.

Yes, certainly. Goodbye.

ašo:k : namaska:r.

Goodbye.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

1. The term kəši:r is used in this and the next lesson in a broad sense, and refers to what is officially the Jammu and Kashmir State. The term kəši:r, however, normally refers to only the Kashmiri speaking areas of the State. On the whole, we have used the term in this latter sense throughout this book.

## 2. Administrative divisions of Kashmir

The combined State of Jammu and Kashmir is comprised of three units: Jammu, Kashmir, and Ladakh. The total population of the State is 4,615,176. These three provinces are further divided into the following administrative districts.

The Anantnag district: Population 830,455; Language: Kashmiri.

The Baramulla district: Population 775,657; Language: Kashmiri.

The Doda district: Population 341,858; Languages: Kashmiri 45%,

Bhadarwahi 12%, Gojri 9%, Siraji-Kashmiri 8%, Dogri 7%,

Pahari 6%, Kishtwari 4%, Pogli 3%, Padari 2%.

The Jammu district: Population 730,884; Languages: Dogri 81%,

Punjabi 12%, Other Languages 7%.

The Kathua district: Population 274,165; Language: Bhadarwahi.

The Ladakh district: Population 105,001; Languages: Ladakhi 56%,

Balti 37%, Buddhi 2%, Tibetan 2%, Bropka 1%, Kashmiri 1%

The Poonch district: Population 170,598.

The Rajouri district: Population 220,730.

The Srinagar district: Population 826,820; Language: Kashmiri.

The Udhampur district: Population 339,008; Languages: Dogri 78%,

Gojri 10%, Kashmiri 9%, Punjabi 1%, Bakerwali 1%, Other

Languages 1%.

Note: The figures for population given above have been taken from

The J & K Year Book and Who's Who, (Ranbir Publications,

Srinagar, 1970). However, the percentages for language

distribution come from the Census of India, 1961. More

recent information on language distribution was not

available at the time this book was written.

## 2.0. GRAMMAR

## 2.1. Sentence Types

In the following section (see also p. 71) we shall attempt to recapture some of the sentence types discussed in the earlier sections on grammar. We shall also present the main sentence types in Kashmiri.

## 2.1.1. Copula Sentences

The verb a:sun 'to be' is used in the copulative sense. The forms of a:sun are the same as the auxiliaries (see p. 72). Consider the following sentences in which the verb a:sun takes three different types of predicate complements.

(a) noun phrase complement

mohnĩ ʧhu ʧi:ʧar.

Mohan is a teacher.

(b) an adjectival phrase complement

mohnĩ ʧhu thod.

Mohan is tall.

(c) an adverbial phrase complement

mohnĩ ʧhu kamras manz para:n.

Mohan is reading in his room.

## 2.1.2. Intransitive Sentences

By an intransitive sentence, we mean those sentences which do not take an object.

mohni voth.

Mohan got up.

### 2.1.3. Transitive Sentences

By a transitive sentence we mean those sentences which take an object.

mohnan čeyi ča:y.

Mohan drank (some) tea.

For the types of transitive sentences see

### 2.1.4. Double Object Sentences

Double object sentences are those which take two objects.

mohnan dits mozu:ras ča:y.

Mohan gave tea to the laborer.

### 2.1.5. Causative Sentences

(See pp. 154-155.)



## 3.0. VOCABULARY

## 1. NOUNS

ordu:	Urdu
ʃom	Jammu (place name)
ʈi:čar	teacher
ɖu:gri:	Dogri (language)
panʃe:b'	Punjabi (language), a Punjabi
bati	cooked rice
mɔɾbi mi:l	square mile(s)
ra:th	yesterday
rɔkbi	area
lačh	<u>lakh</u> , one hundred thousand
ladə:kh'	a Ladakhi
ladə:khi:	Ladakhi (language)
ladakh	Ladakh (place name)
lu:kh	people

## 2. VERBS

bo:lun	to speak
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## 3. CONJUNCT VERBS

thod vɔthun	to stand up
pathar bihun	to sit down
ʃaldi: a:sin'	to be in a hurry

## 4. ADJECTIVES

thod (m.)	tall
pañe:b'	Punjabi
poz (m.)	true
ladə:kh'	Ladakhi

## 5. ADVERBS

z'a:ditar	mainly
va:rī va:rī	slowly
vun'	just now

## 4.0. DRILLS

## 1. Construction under focus:

kəʃi:ri ʈha: siriph kəʃur bo:la:n ?

sava:l : ʃemi ʈha: siriph ɖu:ɡri: bo:la:n ?

Java:b : nasə:, ʃemi ʈhi nɨ siriph ɖu:ɡri: bo:la:n, tati  
ʈhi kəʃur tɨ panʃe:b' tɨ bo:la:n.

sava:l : kəʃir' ʈha: siriph batɨ kh'ava:n ?

Java:b : ahansə:, kəʃir' ʈhi siriph batɨ kh'ava:n.

sava:l : ʃemi ʈha: ɖu:ɡrɨ siriph liptan ʈa:y ʈava:n ?

Java:b : ahansə:, ʃemi ʈhi ɖu:ɡrɨ siriph liptan ʈa:y ʈava:n.

## 2. Constructions under focus:

mohnɨ vothɨ ?

mohnɨ voth.

sava:l : dopmavɨ hasə: mohnɨ gavɨ ?

Java:b : ahansə:, mohnɨ gav ra:th.

sava:l : dopmavɨ hasə: ʃilɨ bi:ʈhɨ pathar ?

Java:b : ahansə:, ʃi:li bi:ʈh vun' pathar.

sava:l : dopmavɨ hasə: ʃi:li ʃɔʃi ?

Java:b : nasə: ʃi:li ʃɔjnɨ vuni.

sava:l : dopmavɨ hasə: ra:mɨ b'u:ʈhɨ pathar ?

Java:b : nasə: ra:mɨ b'u:ʈh nɨ vuni pathar.

## 5.0. EXERCISES

1. Answer orally the questions given after the following passages.

- (a) kəʃi:r čha paha:dan p'aṭh akh khu:bsu:rath ʃa:y. kəʃi:ri manz  
čhi lagbag šeyitə:ʃi: lačh lu:kh ro:za:n. yi čhu poz ki  
kəʃi:ri manz čhi lu:kh z'a:dātar kə:šur ya: du:gri: bo:la:n.

Questions:

- kəʃi:r kitsh ʃa:y čha ?  
kəʃi:ri manz kɪ:t' lu:kh čhi ro:za:n ?  
kəʃi:ri manz kɔsɪ zaba:n čhi bo:la:n?  
kə:šir' čha: beyi kəh zaba:n ti za:na:n ?

- (b) ʃi:lɪ ə:s bihith. patɪ vətsh so thod. təmis o:s soku:l ne:run.  
so yeli to:rɪ yi:yi patɪ beh so beyi. təmis čha s'aṭha: kə:m  
karɪn'.

Questions:

- ʃi:lɪ k'ah ə:s kara:n ?  
ʃi:lɪ vətshɪ thod ?  
ʃi:las kot o:s ne:run ?  
yeli ʃi:lɪ soku:lɪ yi:yi so k'ah kari ?  
ʃi:las kɪ:ts kə:m čha karɪn' ?

2. Translate the following into Kashmiri.

The total area of Kashmir is roughly two lakhs and a quarter square kilometers. It is larger than Switzerland. In Kashmir, there are several gardens and lakes. The lakes have lotuses, and the gardens are filled with roses, narcissi, and other flowers.

aridə:him sabakh : kəʃi:ri hɪnd' lu:kh  
 Lesson Eighteen : the people of Kashmir

### 1. CONTEXTUAL FOCUS

A brief conversation about the religions, festivals, and the dress of Kashmiris. The main religious groups in Kashmir are Muslim, Hindu, Sikh, and Buddhist. There is a brief discussion on the ph'aran and saree. The ph'aran is a garment worn in kəʃi:r (see Notes).

### 2. GRAMMATICAL FOCUS

The following verbs appear: parun 'to read', tshɪnun 'to wear', mana:vun 'to celebrate', prɪtshun 'to ask', and samkhun 'to meet'.

### 3. LEXICAL FOCUS

Note the following lexical set.

tshɪnun	to wear
de:və:li:	Diwali (Hindu festival of lights)
du:t'	saree

ph'aran	(a Kashmiri garment)
bəḍ' doh	festivals
mana:vun	to celebrate
ramza:n	Ramdan (Muslim festival)
šilva:r kəmi:z	salwār kameez
he:rath	Shivaratri (Hindu festival)

ašo:k : namaska:r, mohanji:.

Greetings, Mohanji.

mohni : namaska:r ašo:kji:. k'a: sə: va:ray čhiv? ?

Greetings, Ashok. How are you?

parun  
kita:b

to read  
book

ašo:k : ahanse: va:ray. bi čhus para:n kəši:ri p'aṭh akh kita:b.

I am fine. I am reading a book on Kashmir.

mohni : ačha:, ti gav ja:n.

Really? That is good.

ašo:k : kha:s ja:n kita:b čhanī. tavay čhi me kəši:ri mutlak.  
tohi kəh sava:lī pritshin'.

It is not a particularly good book. That is why I have  
to ask you some questions concerning Kashmir.

zəru:r

certainly

mohni : a: zəru:r.

Yes, certainly.

mazhab

religion

ašo:k : kə:šr'an hund mazhab k'ah čhu ?

What is the religion of Kashmiris?



akuy

only one

mohni : sə:ri: kə:ʃir' ĉhini aki: mazhabik'. yeti ĉhi misarma:n,  
hend', sikh tɪ bo:d.

Kashmiris are not of one religion. We have  
Muslims, Hindus, Sikhs, and Budhists.



kə:ʃur misarma:n



kə:ʃur h'ond (baɪɪ)



kə:ʃur sikh



kə:ʃur bo:d (ladə:kh')

ašo:k : ačha: kəʃi:ri čha: tso:r mazhab ?

Are there really four religions in Kashmir?

mohni : ahanə: adī k'ah !

Yes, of course!

z'a:di more

ašo:k : magar misarma:n čha: z'a:di ?

But are they mostly Muslims?

mohni : ahanse:, misarma:n čhi z'a:di.

Yes, they are mostly Muslims.

kam which  
bəd'doh festivals

ašo:k : kəši:ri kam bəd'doh čhi ?

What are the festivals of Kashmir?

ramza:n	Ramdan (Muslim festival)
mana:vun	to celebrate
he:rath	Shivratri (Hindu festival)
de:və:li:	Diwali (Hindu festival)
hu:l'	Holi (a festival of color)

mohni : kə:šir' misarma:n čhi ramza:n mana:va:n, hend' čhi  
he:rath tɪ de:və:li: mana:va:n. lada:khas manz čhi  
bo:d alag bəd'doh mana:va:n. sikh čhi guru go:bind  
singh jiyun zaniṁd'an mana:va:n. du:grɪ čhi hu:l' mana:va:n.

Kashmiri Muslims celebrate Ramdan. The Hindus celebrate Shivratri and Diwali. In Ladakh the Budhists have separate festivals. The Sikhs celebrate the birthday of Guru Govind Singhji. The Dogras celebrate the Holi festival.

sə:ri:	all
ph'aran	phiran (see Notes)
tshinun	to wear



ph'aran

ašo:k : sə:ri: kəʃir' čha: ph'aran tshina:n ?

Do the Kashmiris wear the phiran?

mohni : ahansə:, sə:ri: kəʃir' čhi ph'aran tshina:n.

Yes, they do.

zana:nɪ

women

ašo:k : zana:nɪ k'ah čhi tshina:n ?

What do the women wear?

baṭi zana:ni  
 du:t'  
 du:t' kara:n  
 šilva:r kəmi:z

Kashmiri Pandit women  
 saree (also sari)  
 to wear a saree (sari)  
 salwar kameez



du:t'



šilva:r kəmi:z

mohni : kəʃi:ri manz ʧhi sa:r'ay zana:nɪ ph'aran ya: ʃilva:r  
kəmi:z tʃhɪna:n, magar baʧɪ zana:nɪ ʧha du:t' ti kara:n.

In Kashmir women wear the phiran or the ʃilva:r kəmi:z,  
and the Hindu women also wear the saree.

pəʃa:kh dress

aʃo:k : ph'aran ʧhu baʧɪ khu:bsu:rath pəʃa:kh.

The phiran is a very attractive dress.

garɪm warm  
ti also

mohni : a:, garɪm ti.

Yes, and warm too.

garɪ home  
kath ba:th conversation  
madath help

aʃo:k : ʃukriya:, bɪ ʧhus le:kha:n kəʃi:ri mutlak garɪ. yi  
kath ba:th diyɪ s'aʧha: madath.

Thank you. I am going to write home about Kashmir. This  
conversation will help me greatly.

beyi  
samkhun  
pagah

again  
to meet  
tomorrow

mohni : aċha:, beyi samkhav pagah.

All right, let's meet again tomorrow.

ašo:k : ahansə:, zəru:r. namaska:r.

Yes, certainly. Goodbye.

mohni : namaska:r.

Goodbye.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

### 1.0. NOTES

1. The total population of Kashmir province, according to the Census of 1961, is 1,899,438. The ethnic distribution is as follows:

Muslims	1,793,300
Hindus	89,102
Sikhs	16,713
Others	323

2. The ramza:n is the Muslim festival Ramdan.

3. The he:rath (shivra:tri:) is the main religious festival of the Kashmiri Pandits. It is celebrated in the month of pha:gun (February-March). It falls on the thirteenth day of the dark fortnight. In the rest of India, it is celebrated as shivra:tri: (the night of Shiva).

4. The de:və:li:, the Hindu festival of lights, is celebrated all over India. It usually comes during the month of November, and is celebrated with great enthusiasm in the Jammu province.



5. A ph'aran is the traditional Kashmiri cloak-like garment. The ph'arans worn by Kashmiri Panditanis and Muslim women are different in shape. Sometimes it has an inner garment, much like a lining, which is called a po:tsh. The ph'aran for winter, especially for men, is called a lo:čh. A ph'aran of a Kashmiri woman is an extremely decorated garment, and is usually in bright colors.

The origin of the term ph'aran is uncertain. It is claimed by some that the word came from the Persian pi:ra:han 'a long shirt'. It is also said that it was introduced in Kashmir after the Muslim conquest in order to veil the charm and beauty of Kashmiri women.

The ph'aran and kā:gār (see p. 393 ) form an ideal combination for withstanding the severe Kashmiri winters, and mark a Kashmiri distinct on the Indian sub-continent.

## 2.0. GRAMMAR

## 2.1. Verbs without Causative Forms

There are two small groups of verbs which are not causativized.

The first group may be termed action verbs, and the second group verbs of feeling or mental state. (See below 2.1.1. and 2.1.2.)

## 2.1.1. Action Verbs

čha:vun	to hit (against wall, stone, etc.)
dapun	to tell, to say
ne:run	to leave
vəthun	to get up
atsun	to enter
bakun	to talk nonsense
th'akun	to boast, to show off

## 2.1.2. Verbs of Feeling or Mental State

bre:thun	to be senile
azma:vun	to put to a test
kā:čhun	to yearn
tša:lun	to bear, to tolerate
za:gun	to watch (with evil intent)
dě:šun	to see
yatshun	to desire
gatshun	to want
drǝ:thun	to become stunted

## 3.0. VOCABULARY

## 1. NOUNS

kathba:th	conversation
kita:b	book
garɪ	home
zana:ni	woman (women)
de:və:li:	Diwali (the festival of lights)
du:t'	saree (sari)
pagah	tomorrow
boḍ doh	festival
mazhab	religion
madath	help
ramza:n	Ramdan
Šilva:r kəmi:z	salwar kameez (dress)
he:rath	Shivra:tri: (a festival)
hu:l'	Holi (a festival)

## 2. VERBS

tshɪnʊn	to wear
parun	to read
mana:vun	to celebrate
samkhun	to meet

## 3. CONJUNCT VERBS

du:t' karɪn'	to wear a <u>saree</u> (sari)
--------------	-------------------------------

## 4. ADJECTIVES

garim

warm

## 5. ADVERBS

zeru:r

certainly

sə:ri: (m.)

all

## 4.0. DRILLS

## 1. Construction under focus:

bɪ ʧus para:n kəʃi:ri p'aʰh kita:b.

---

sava:l : dopmavi mahra: toh' k'ah ʧivi kara:n ?

Java:b : bɪ mahra: ʧus para:n kəʃi:ri p'aʰh kita:b.

sava:l : dopmavi mahra: toh' k'ah ʧivi kara:n ?

Java:b : bɪ mahra: ʧus kh'ava:n tɛ:blas p'aʰh tsot.

sava:l : dopmavi haz toh' kithikan ʧivi soku:l gatsha:n ?

Java:b : bɪ haz ʧus gatsha:n tʰagas k'aʰh soku:l.

sava:l : dopmavi mahra: toh' kath k'ath ʧivi ʧa:y ʧava:n ?

Java:b : bɪ mahra: ʧus ʧava:n khə:sis k'aʰh ʧa:y.

sava:l : dopmavi mahra: toh' kas sɪ:t' ʧivi ɖal gatsha:n?

Java:b : bɪ mahra: ʧus ʃi:las sɪ:t' ɖal gatsha:n.

## 2. Construction under focus:

bɪ o:sus para:n kəʃi:ri p'aʰh kita:b.

---

sava:l : dopmavi mahra: toh' k'ah ɐ:sivi para:n ?

Java:b : bɪ mahra: o:sus para:n kəʃi:ri p'aʰh kita:b.

sava:l : dopmavi mahra: su k'ah o:s para:n ?

Java:b : su mahra: o:s para:n kəʃi:ri p'aʰh kita:b.

sava:l : dopmavɪ mahra: sɔ kot ə:s gatsha:n ?

Java:b : sɔ mahra: ə:s soku:l gatsha:n.

sava:l : dopmavɪ hasə: toh' kath k'ath ə:sivɪ ča:y čava:n ?

Java:b : bɪ hasə: o:sus khə:sis k'ath ča:y čava:n.

sava:l : dopmavɪ mahra: tim kas si:t' ə:s' ɖal gatsha:n.

Java:b : tim mahra: ə:s' ši:las si:t' ɖal gatsha:n.

## 5.0. EXERCISES

1. Translate the following into Kashmiri.

I used to take a boat from the Dal Gate.

Sheela used to eat cherries and apples in the Nishat Garden.

Kashmiri men wear a ph'aran and the women wear a saree.

I would like to read some books on Gulmarg and Pahalgam.

2. Write a theme of ten sentences in Kashmiri about Kashmir and the Kashmiri people.

## 19

kunivuhim sabakh : kə:ʃr'an hund kh'an

Lesson Nineteen : Kashmiri food

### 1. CONTEXTUAL FOCUS

A conversation about various vegetarian and non-vegetarian Kashmiri dishes.

### 2. GRAMMATICAL FOCUS

The passive construction (ga:diyin ranini) is introduced. The following verbs appear: bəvun 'to grow', ranun 'to cook', tagun 'to know how to do', and phikir barin 'to worry'.

### 3. LEXICAL FOCUS

Note the following lexical set.

gəgʃi	turnips
gəʃta:bi	(meat balls cooked in milk)
tsot	Indian bread (Hindi-Urdu <u>chapati</u> )
da:ni	paddy
nad̪ir'	(stems of the <i>Nymphaea</i> lotus)

bat̪i	cooked rice
matsh	(ground meat dish in the shape of balls)
m̃ɔ̃ʃi	kohlrabi
yakhin'	(meat cooked with yogurt)
ro:ganʃo:ʃ	(a red-colored meat dish)
vā:gan	eggplants (brinjals)
sabzi:	vegetable
ha:kh	(a green leafy vegetable, collard)



aśo:k : namaska:r mohanji:. k'a:sə: va:ray čhivī ?

Greetings, Mohan. How are you?

mohni : namaska:r aśo:kji:. toh' čhivī va:ray ?

Greetings, Ashok. How are you?

kh'an

food

aśo:k : az čhi me kə:śris kh'anas mutlak sava:l.

Today I have (some) questions about Kashmiri food.

mohni : a: zəru:r.

Yes, certainly.

aśo:k : kə:śr'an hund kh'an k'ah čhu ?

What is the (typical) food of Kashmiris?

śa:man

evening

kh'on

to eat

tsot

Indian bread (Hindi-Urdu, chapati)

mohni : kə:śir' čhi subihan ti śa:man batī kh'ava:n. jemi čhi  
sə:ri: tsot kh'ava:n.

The Kashmiris eat rice both in the morning and in the evening. All the people in Jammu eat bread (chapatis).

da:ni  
bɔvun

paddy  
to grow

ašo:k : kəši:ri čha: da:ni bɔva:n ?

Does paddy grow in Kashmir?

mohni : ahansə: adɪk'ah.

Yes, of course.

ašo:k : kəši:ri čha: lu:kh neni kh'ava:n ?

Do people in Kashmir eat meat?

mohni : ahansə: kəši:ri čhi mɪsarma:n tɪ hend' došivəy  
neni kh'ava:n.

Yes, in Kashmir, both Muslims and Hindus eat meat.

droʃi

expensive

ašo:k : ačha: neni čha: droʃi ?

Tell me, is meat expensive?

sabzi:

vegetables

mohni : a: neni čha sabzi: khotɪ droʃi.

Yes, meat is more expensive than vegetables.

məhʃu:r

well-known

ašo:k : keši:rihinz kosi sabzi: čha mehšu:r ?

Which vegetables of Kashmir are well-known?

ha:kh  
nadīr'  
vā:gan

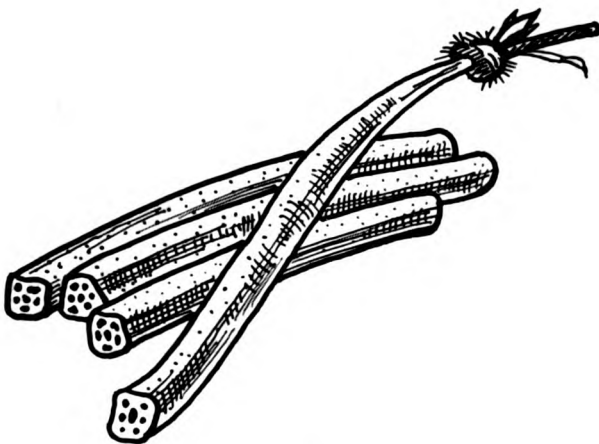
(a green leafy vegetable, collard)  
lotus stems  
eggplants



ha:kh



vā:gan



nadīr'

mohni : kə:ʃir' čhi va:rya:han kɪsman hɪnzɪ sabzi: kh'ava:n.  
magar məhʃu:r sabzi: čha ha:kh, nadir' tɪ vā:gan.

Kashmiris eat many kinds of vegetables, but the famous ones are ha:kh, lotus stem, and eggplant.

bas

just

aʃo:k : bas ha:kh, nadir' tɪ vā:gan ?

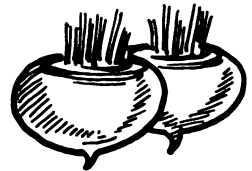
Just ha:kh, lotus stem, and eggplant?

mōʃi  
gogʃi

kohlrabi  
turnips



mōʃi



gogʃi

mohni : nasə: mōji tɪ gogji ti.

Not only these, but kohlrabi and turnips as well.

ašo:k : mōji tɪ gogji p'an kheni kuni doh.

One day I must eat kohlrabi and turnips.

mohni : kə:šir' čhi da:l ti kh'ava:n.

Kashmiris eat dal also.

kithipe:th'  
ranun

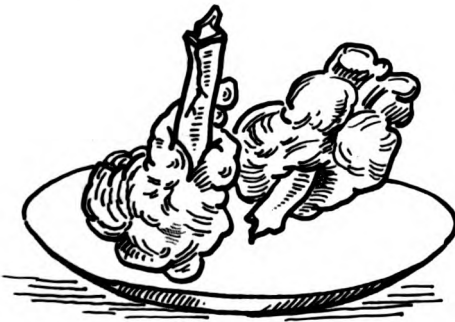
in what manner  
to cook

ašo:k : kə:šir' kithipe:th' čhi neni rana:n ?

How do Kashmiris cook meat?

ro:ganjo:š  
yakhin'  
gošta:bi  
matsh

(a red-colored meat dish)  
(meat cooked with yogurt)  
(meat balls cooked in milk)  
minced (ground) meat



gošta:bi



ro:ganjo:š



matsh

mohni : k'a:sə: toh' čhivǎ na: kh'ava:n ro:ganjo:š, yakhin',  
gošta:bi ya: matsh ?

Well, do you not eat ro:ganjo:š, yakhin', gošta:bi,  
or matsh?

ašo:k : ahansə: kh'ava:n čhus. ačha: ro:ganjo:š kithipe:th'  
čhi bana:va:n ?

Yes, I do. Well, how does one cook ro:ganjo:š?

no:kar  
kunivizi

cook (servant)  
sometime

mohni : so:n no:kar čhu bađi ja:n ro:ganjo:š bana:va:n.  
kunivizi yiyiv ti vučhiv.

Our cook makes very good ro:ganjo:š. (Why don't you)  
come sometime, and see (how he does it).

ga:đi

fish



ga:di

ašo:k : yeti čha: ga:di a:sa:n ?

Is there fish in Kashmir?

vethi manz  
kismi kismiči  
ṭravāt

in the Vitasta  
of several types  
trout

mohni : ahansə:, vethi manz čha kismi kismiči ga:di a:sa:n.  
kunidoh yiyiv so:n garī yetič ṭravāt ga:d kheni.

Yes, the river Vitasta has several types of fish. Come to  
our house someday and eat the trout of this place.

tagun

to know how to

ašo:k : tohi čhavi taga:n ga:di ranini ?

Do you know how to cook fish?

phikir barin'

to worry

mohni : toh' mī bəriv phikir, ga:ḍi yin ranini. so:n no:kar  
 Chu ga:ḍi ti ja:n rana:n.

Do not worry. The fish will be cooked. Our servant knows  
 how to cook good fish too.

ašo:k : a: teli yimi bi. kə:šir ga:ḍi Cha zəru:r khien'.

Very well, then I will certainly come. I (really) have  
 to eat Kashmiri fish.

mohni : ahansə: zəru:r.

Yes, (you) certainly (do)!

ašo:k : aČha:, namaska:r.

All right. Goodbye.

mohni : namaska:r.

Goodbye.



NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

1. The Kashmiris are essentially rice eaters and non-vegetarians. The daily food of a typical Kashmiri consists of batī 'rice', ha:kh 'collard', sometimes neni 'mutton', and occasionally an additional vegetable. The ha:kh is cooked with a considerable quantity of water. This water is called ras. The ras serves as a very thin gravy with which rice is eaten. In kəʃi:r, wheat is eaten mainly in the form of cakes and bread to go with tea. Rice is replaced by wheat in a regular meal (usually in the form of chapati 'Indian bread') only on medical advice or when rice is in short supply.
2. As stated earlier, neni (Muslim Kashmiri na:tī or ma:z) generally means mutton.
3. The main Kashmiri vegetables are the following:  
nadīr (the stem of the *Nymphaea* lotus) is cooked in several ways, e.g., nadīr' yakhīn', nadīr' čurmī, nadīr' da:l, nadīr' o:lav;  
ha:kh (leafy vegetable, collard) is an essential part of Kashmiri food. It is boiled in a great quantity of water with very few spices;

gogji (turnips) is the main root vegetable during the winter. It is prepared as several kinds of dishes, e.g., ra:zmah gogji, tshatī gogji, and gogji nadir'; and

o:lav (potatoes) are the main ingredient in the well-known Kashmiri dish damio:lav (Hindi dama:lu:).

## 2.0. GRAMMAR

### 2.1. The Subjunctive Construction

A subjunctive construction is used, among other things, to express desire. Consider the following:

dapa:n χhus ga:d khemihə: !

I (want) to eat fish!

tre:šah čamihə: !

I would like to drink (some) water!

### 2.2. The Passive Construction

The passive construction is not frequent in Kashmiri. In this lesson, ga:di yin ranini (fish will be cooked) is introduced.

A passive sentence shows agreement between the verb and the object. In such constructions, the forms of the verb yun are added with the ablative. The passive construction in Kashmiri generally has a deleted agent in the same way as in Hindi-Urdu.

### 2.2.1. The Semantic Range of Passive

The semantic range of the passive construction in Kashmiri is roughly the following.

#### 1. capacity

neni yiniḥ kh'anḥ ?

Can meat be eaten?

In this sentence, the doubt is whether a person has the capacity to eat meat, say, as opposed to vegetables. It is, however, ambiguous. It may also mean that there is doubt whether the meat is properly cooked. It also has the basic meaning of a passive sentence, namely, 'will the meat be eaten (by me, you, etc.)?'.

#### 2. ability

me yiyi nḥ čith' le:khnḥ angri:ziyas manz.

I will not be able to write the letter in English.

Note that one interpretation of this sentence is 'I don't have the ability to write a letter in English'.

The intransitive passives of the following type generally function in both of the above categories.

šongnḥ čhuniḥ yiva:n.

vothnḥ čhuniḥ yiva:n.

gatshnḥ čhuniḥ yiva:n.

asnḥ čhuniḥ yiva:n.

ro:znḥ čhuniḥ yiva:n.

## 3.0. VOCABULARY

## 1. NOUNS

kh'an	food
ga:d	fish
gɔgɪʃ	turnip
gɔʃta:bi	(a meat dish cooked with milk)
tsoʃ	Indian bread (chapati)
ʈro:ʈh ga:d	trout
da:ni	paddy
nadur	lotus stem
no:kar	servant
matsh	ground meat
mõd	kohlrabi
yakhin'	(a meat dish cooked with yogurt)
ro:ganʃo:ʃ	(a red-colored meat dish)
vã:gun	eggplant
ʃa:m	evening
sabzi:	vegetable(s)
ha:kh	(a green leafy vegetable) (see Notes)

## 2. VERBS

kh'on	to eat
tagun	to know how to
bɔvun	to grow
ranun	to cook

## 3. CONJUNCT VERBS

phikir barin'                      to worry

## 4. ADJECTIVES

məhʃu:r                              famous

## 5. ADVERBS

kithiɸə:θ'                              how, in what manner

kunivizi                                sometime

## 4.0. DRILLS

## 1. Construction under focus:

me ʧhi kə:ʃris kh'anas mutlak sava:l.

---

me ʧhu ʃē:kra:ʧa:ras mutlak sava:l.

ʃi:las ʧhu he:rɪts mutlak sava:l.

tohi ʧhuvɪ baʃi na:vi mutlak sava:l.

asi ʧhi vɔzl'an po:ʃan mutlak sava:l.

tse ʧhuy kə:ʃris ro:ganʃo:ʃas mutlak sava:l.

asi ʧhi kə:ʃri tsa:mni mutlak sava:l.

## 2. Construction under focus:

toh' mɪ bəriv phikir ga:ɖɪ yin ranɪnɪ.

---

sava:l : dopmavɪ mahra:, kə:m yiya: karnɪ ?

Java:b : toh' mɪ bəriv phikir, kə:m yiyi karnɪ.

sava:l : dopmavɪ mahra:, kita:b yiya: parɪnɪ ?

Java:b : toh' mɪ bəriv phikir, kita:b yiyi par-nɪ.

sava:l : dopmavɪ haz, ʧa:y yiya: ʧanɪ ?

Java:b : toh' mɪ bəriv phikir, ʧa:y yiyi ʧanɪ.

sava:l : dopmavi mahra:, dal yiya: gatshini ?

Java:b : toh' mi beriv phikir, dal yiyi gatshini.

sava:l : dopmavi mahra:, neni yini kh'ani ?

Java:b : toh' mi beriv phikir, neni yin kh'ani.

sava:l : dopmavi mahra: kathi yini karni ?

Java:b : toh' mi beriv phikir, kathi yin karni.

## 5.0. EXERCISES

1. In the following sentences, fill in the blanks with the subjunctive forms of the appropriate verbs (the forms are given in English).

Si:li ti bi would go tot magar asi gatshi tse:r.

bi would drink cha:y magar me chi jaldi:.

Si:li would read kita:b magar vakhit chus ni.

ašo:k would come yot magar tati kamis thavi ?

2. Translate the following passive sentences into Kashmiri.

The book will be read.

ro:ganjo:š will be cooked.

Milk will be delivered.

Food will be eaten.

vuhim sabakh : kəʃi:ri sə:r karun

Lesson Twenty : on sight-seeing in Kashmir

### 1. CONTEXTUAL FOCUS

A conversation on the places worth visiting in and around Srinagar. The main tourist attractions mentioned are gulmarig, pəhelga:m, and vɔlur.

### 2. GRAMMATICAL FOCUS

Note the use of the following conjunct verbs: sə:r karun 'to go sight-seeing', maʃvari d'un 'to give advice', khəʃ karun 'to like', and kohas khasun 'to climb a mountain, to hike'.

The following verbs also appear: karun 'to do', pakun 'to walk', me:lun 'to be available', and sə:ʃun 'to think'.

### 3. LEXICAL FOCUS

Note the following lexical sets.

əmra:kədal	Amira Kadal (place name)
kohas khasun	to climb a mountain, to hike
gure:z	Gurez (place name)



gur'savə:r'	horseback riding
tu:rist	tourist
du:r	far
pakun	to walk
baṇḍīpu:r	Bandipora (place name)
mi:l	a mile
risepšan	reception
sə:r karun	to go sight-seeing
senṭar	center

ašo:k : namaska:r, mohanji:.

Greetings, Mohan.

khabar

news

mohni : namaska:r, k'ah čhi khabar ?

Greetings, what's new?

sō:čun

to think

n'abar

outside

sə:r karun

to go sight-seeing

mašvarī d'un

to give advice

ašo:k : bi čhus sō:ča:n siri:nagri n'abar gatshihə: sə:r karni.  
toh' di:tav mašvarī k'ah čhum karun.

I am thinking of going sight-seeing outside Srinagar.  
(Please) tell me how I should go about it.

kahas khasun

to hike

gur'savə:r'

horseback riding

na:visə:r

boating

khōš karun

to like

mohni : tohi čha: gur'savə:r', na:visə:r, kini kohas khasun  
khōš kara:n ?

Do you like horseback riding, boating, or hiking?



gur'savə:r'

ašo:k : me čhi khəš kara:n gur'savə:r' ti tɪ na:visə:r ti.

I like both horseback riding and boating.

kəts  
haphtɪ

how many  
week(s)

mohni : kətsan haphtan čhuvɪ sə:r karun ?

How many weeks do you want to spend sight-seeing?

aśo:k : əkis dən haphtan.

One or two weeks.

khə:tri

for

mohni : ačha:, gur'sava:ri khə:tri gətshiv toh' gulmargi ti  
pəhəlga:m. na:visə:ri khə:tri gav vɔlur sa:rivi  
khoti ja:n.

Very well, for horseback riding you go to Gulmarg and  
Pahalgam. Wular Lake is the best place for boating.

ku:t  
du:r

how much  
far

aśo:k : vɔlur ku:t du:r čhu ?

How far is Wular Lake?

lagbag  
tri:h  
h'akun  
bandipu:r  
gure:z

about, approximately  
thirty  
to be able to  
Bandipur (place name)  
Gurez (place name)

mohni : siri:nagri p'aṭhi a:si lagbag tri:h mi:l. magar vɔlri  
p'aṭhi hekiv toh' bandipu:r ti gure:z ti gətshith.

It should be about thirty miles from Srinagar. But  
from Wular Lake you can also go to Bandipur and Gurez.

bas

bus

ašo:k : sə:r karni khə:tri kati čha bas ya: tɛksi: bana:n ?

Where does one get the bus or taxi for sight-seeing?

prath  
intiza:m  
tu:rist  
risepšan  
sentar

every  
arrangement  
tourist  
reception  
center

mohni : toh' hektiv prath či:zuk intiza:m tu:rist risepšan  
sentras p'aṭh ya: əmra:kədlɪ kəriṭh.

You can make all the (necessary) arrangements at the  
Tourist Reception Center or at Amira Kadal.

yim  
ja:yi  
me:lun

these  
places  
to be available

ašo:k : tu:rist sentras p'aṭh čha: yiman ja:yan mutlak kita:bi  
ti me:la:n ?

Does one also get literature (books) about these  
places at the Tourist Center?

mohni : ahansə: adik'a:, prath kəh či:z.

Yes, of course, everything.

iḷa:zath

permission

aṣo:k : aḥa: me diyiv iḷa:zath, bi gatshi. namaska:r.

All right. Sorry, I have to go now. Goodbye.

mohni : namaska:r.

Goodbye.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

1. bandīpu:r (Bandipora) is a small town of four thousand people located on the bank of vōlur (see below).

2. vōlur (Wular Lake), located at the west end of the valley, is one of the largest expanses of fresh water in Asia. It is thirty-two miles from Srinagar and is approachable both by road and by river. The river v'atasta: (Jhelum) flows into and out of vōlur, and eventually joins the river Indus in the Punjab. The lake is filled with hīl (weeds) and fish, especially mahsi:r. One gets a picturesque view of the surrounding mountains of the Pir Panchal from there.

## 2.0. GRAMMAR

## 2.1. Conjunct Verbs

In this lesson we have introduced several verbs of the following type.

sə:r karun	to go for an outing, to go sightseeing
mašvarī d'un	to give advice
kohas khasun	to climb a mountain
khōṣ karun	to like
intiza:m karun	to make arrangements

A large number of such verbs with noun verb combination have traditionally been termed conjunct verbs. In Hindi-Urdu this term is used for such verbs as sər karna:, mašvara: de:na: (karna:), pasand a:na:, and intiza:m karna:.

A large number of conjunct verbs, especially those with karun, form identical sets with sapdun 'to happen, to take place'. Note the following examples.

intiza:m sapdun  
 khoṣ sapdun  
 mašvarī sapdun

Notice that the above are intransitive verbs.



## 2.2. The Verb me:lun

In this lesson, the verb me:lun appears in the sense of 'to be available'. This is not the only use of this verb. Below are some of the senses in which it may be used.

### (a) to be available

tati me:li mædre:r.

Sugar is available there.

gulmargi čha: ga:đi me:la:n ?

Is fish available at Gulmarg?

### (b) to receive

asi me:li tankha: pĩ:tsimi doh.

We will receive our salary on the fifth day.

tōhi kar me:livĩ sō kita:b ?

When will you receive that book ?

### (c) to find

yeli me sō kita:b me:li bĩ dimo:vi tōhi.

When I find that book, I shall give it to you.

me čhuni šī:lun garĩ me:la:n.

I cannot find Sheela's house.

(d) to meet

bi me:li ʃi:las ɖalge:tʃi niʃ.

I will meet Sheela near the Dal Gate.

əs' ʃhini soku:las manz me:la:n.

We do not meet inside the school.

## 3.0. VOCABULARY

## 1. NOUNS

khabar	news
gure:z	Gurez (place name)
gur'savə:r'	horseback riding
ʃa:y	place
tu:rist	tourist
tankhah	salary
na:visə:r	boating
bandīpu:r	Bandipora (place name)
bas	bus
mi:l	mile
iʃa:zath	permission
intiza:m	arrangement
risepʃan	reception
sentar	center
haphti	week(s)

## 2. VERBS

pakun	to walk
me:lun	to be available
sō:ʃun	to think
h'akun	to be able to

## 3. CONJUNCT VERBS

kohas khasun	to climb a mountain, to hike
kh <sub>o</sub> ʃ karun	to like
maʃvari d'un	to give advice
intiza:m karun	to make arrangements
sə:r karun	to go sight-seeing, to go for an outing

## 4. ADVERBS

du:r	far
lagbag	approximately

## 4.0. DRILLS

## 1. Construction under focus:

tōhi čha: gur'savə:r', na:visə:r kini kohas khasun khoš kara:n.

---

sava:l : tse čhuyi za:mutdod, o:m dod kini ča:y khoš kara:n ?

Java:b : me čhuni za:mutdod ya: o:m dod khoš kara:n, me čhi  
ča:y khoš kara:n.

sava:l : tohi čha: tekxi: khasun, na:vi khasun kini paydal  
pakun khoš kara:n.

Java:b : me čhuni tekxi: khasun ya: na:vi khasun khoš kara:n,  
me čhu paydal pakun khoš kara:n.

sava:l : tohi čha: matsh, ro:ganjo:š kini ga:dī pasand yiva:n.

Java:b : me čha matsh tī ga:dī pasand yiva:n, me čhuni  
ro:ganjo:š pasand yiva:n.

sava:l : timan čha: vā:gan, damio:lav kini gogji khoš yiva:n.

Java:b : timan čhi vā:gan ti gogji khoš yiva:n, timan čhini  
damio:lav khoš yiva:n.

## 2. Construction under focus:

me čhi khoš kara:n tsū:th' ti tī tāg ti.

- (a) Substitute the following word pairs in place of the underlined items in the construction under focus.

(ro:ganjo:s, barphi:), (gošta:bi, ha:kh), (damio:lav, tsa:man), (ča:y, tsoṭ), (muji, nadir'), (pampo:š, gola:b).

- (b) Construct five sentences in Kashmiri based on the following model. In these sentences use the adjectives given in the list below.

me čhi khoš kara:n vozil' tsū:th' ti tsok' vā:gan.

Adjectives: modir, bəḍ', sabiz, ta:zi, ni:ji, lokuṭ, thəd', garim, v'oṭh, saphe:d.

## 5.0. EXERCISES

1. Read the following passage aloud and answer orally the questions following it.

kəʃi:ri sə:r karun ʃhunɪ muʃkil. tati ʃha na:vɪ, ʈeksi:, gur'  
 tɪ basɪ me:la:n. s'aʈha: lu:kh ʃhi d̪ū:gan manz ti sə:r kara:n.  
 prath ʃa:yi ʃhi ho:ʈal yiman manz ro:znuk tɪ kh'anuk intiza:m ʃhu.

Questions:

kəʃi:ri sə:r karun cha: muʃkil ?  
 sə:r karnɪ khə:trɪ k'ah k'ah ʃhu kəʃi:ri me:la:n ?  
 k'ah lu:kh ʃha: d̪ū:gan manz ti sə:r kara:n ?  
 kəʃi:ri manz ʃha: ho:ʈal ?  
 prath ʃa:yi ʃha: ro:znuk tɪ kh'anuk intiza:m ?

2. Translate the following sentences into Kashmiri.

I would like to go horseback riding in Gulmarg.

Is Baramulla very far from Wular Lake?

I can not spend more than a week in Pahalgam.

You can get books near the post office at Amira Kadal.

Are there books about the Shankracharya Temple?

akivuhim sabakh : na:vi sə:r karun  
 Lesson Twenty-One : going on a boat ride

### 1. CONTEXTUAL FOCUS

This covers a conversation about the places in Kashmir which can be visited in a shikə:r' (shikara). There is also a brief discussion on ḍu:gi (a large boat), and bahats (a barge).

### 2. GRAMMATICAL FOCUS

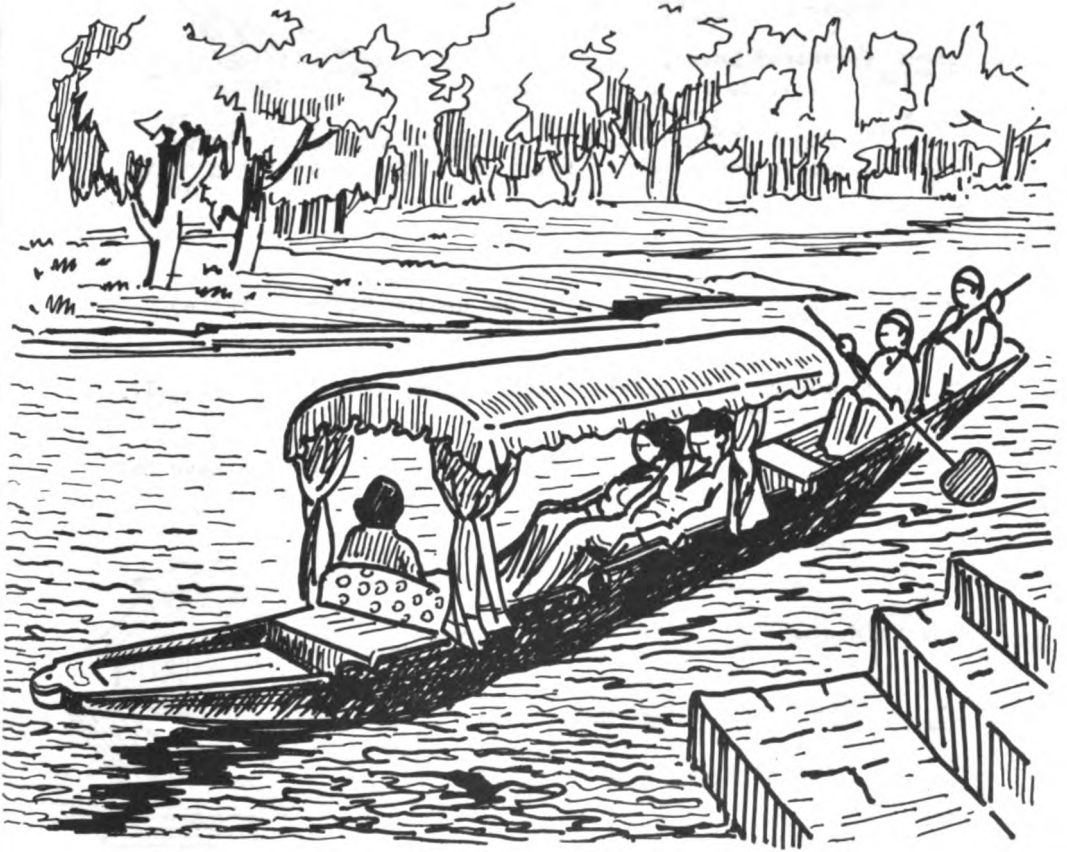
Note the conjunct verbs vakhə:t lagun 'to consume time', khavar a:sin' 'to know', and mazi yun 'to enjoy'. The verbs sa:run 'to carry' and khasun 'to ride' appear.

### 3. LEXICAL FOCUS

Note the following lexical set.

ḍu:gi	(a large boat)
nigi:n	Nigin Lake
bahats	barge
po:ši ba:g	flower garden
šikə:r'	shikara
havasbo:t	houseboat





na:viser

ašo:k : namaska:r, mo:hanji:.

Greetings, Mohan.

mohni : k'a: sə: va:ray čhivǝ ?

How are things?

ašo:k : va:ray hasə:. bi a:s az na:vi sə:rǝk kath karni.  
na:vi sə:r čhu zəru:r karun.

Fine! I came today to talk with you about sight-seeing in a boat. I must go sight-seeing in a boat.

v'ath

The Jehlum River (Vitasta)

mohni : adǝ su čha: muškil. siri:nagras manz čhu ĵi:li ɖal,  
beyi čha v'ath.

Well, that is not difficult. In Srinagar we have Dal Lake and the Vitasta River.

khabar a:sin'

to know

ašo:k : ahansə:, khabar čham.

Yes, I know that.

šika:ri

havasbo:t

bahats

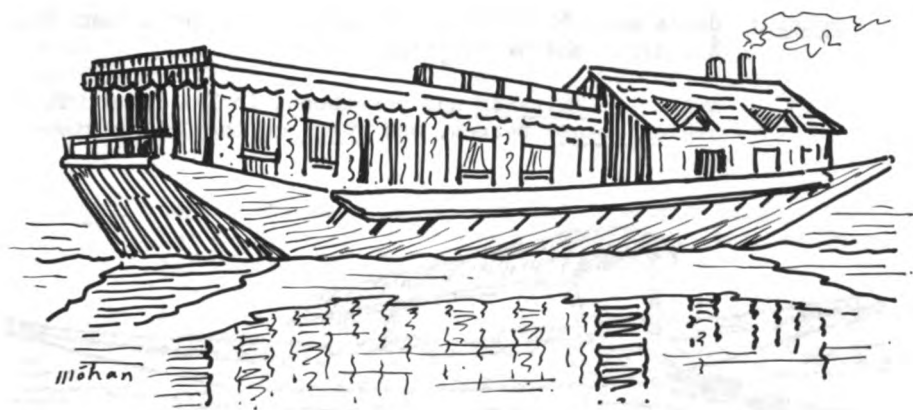
ɖu:gi

boats (Hindi-Urdu, shikara)

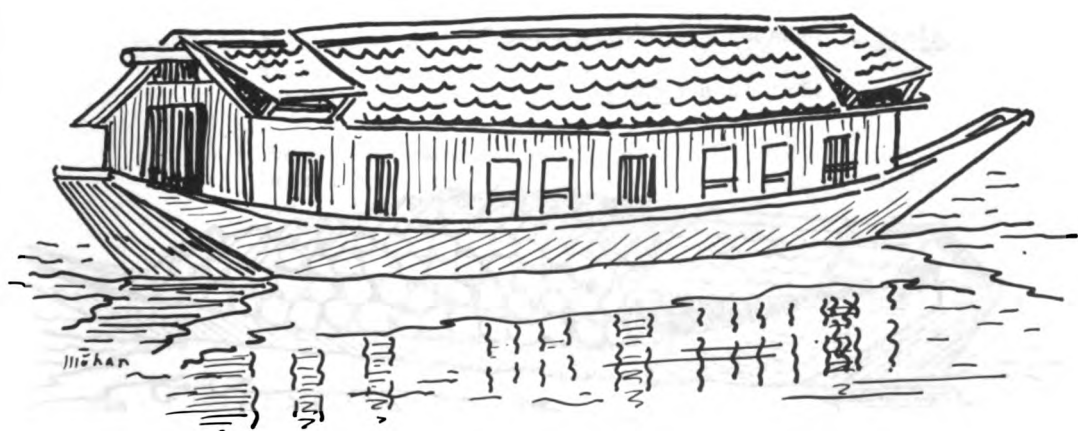
houseboat

a barge

(a large boat)



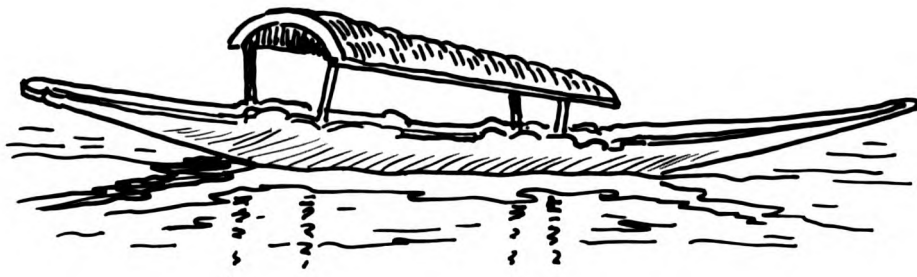
havasbo:t



ḡu:gi

mohni : dalas manz čhi šika:ri tɨ havasbo:t. vethi manz čhi šika:ri, bahatsi tɨ dū:gi.

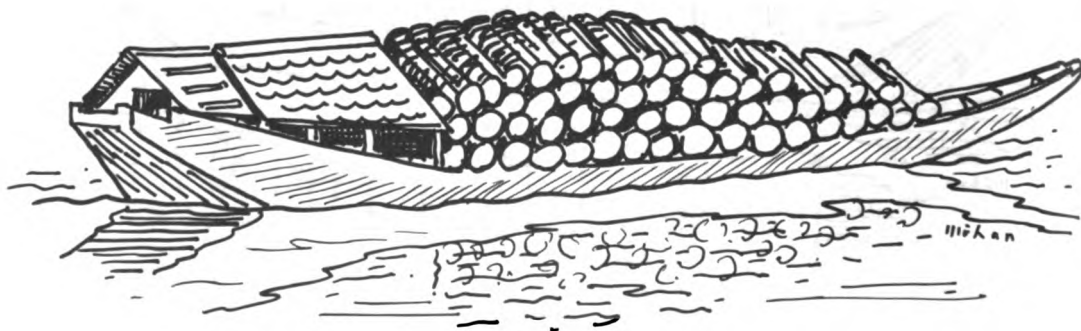
There are shikaras and houseboats in Dal Lake. There are shikaras, barges, and dū:gi on the Jhelum River.



šika:r'

ašo:k : bahatsi k'ah čhi a:sa:n ?

What is a bahats?



bahats

bəd	big
da:ni	paddy
z'un	firewood
ba:kay	other
bo:r	load
sa:run	to carry

mohni : bahats čhi akh s'aṭha: bəd na:v a:sa:n. bahatsi manz  
čhi z'un, da:ni tṣi ba:kay bo:r sa:ra:n. bahatsi manz  
čhi ro:za:n ti.

A bahats is a very big boat in which firewood, paddy,  
and other loads are carried. Also, people live on it.

ašo:k : ḍalas manz k'ah čhu ?

What is in Dal Lake?

khasun	to ride
po:ši ba:g	flower gardens
nigi:n	Nigin Lake
kə:phi:	enough

mohni : ḍalas manz čhi sondaṛ šika:ri. ḍal ge:tṣi p'aṭhi khəsiṽ  
šika:ri, paṭi gətshiv nigi:n tṣi po:ši bā:gan. zṣi  
tso:r ganṭi čhi kə:phi:.

There are beautiful shikaras on Dal Lake. You can  
take a boat from the Dal Gate and then go to Nigin Lake  
and to the flower gardens. Two to four hours are enough.

kəts	how many
------	----------

ašo:k : kəts ropyi lagan ?

How much will it cost?

mohni : bas pē:tsh še rōpyi.

Just five or six rupees.

ašo:k : pē:tsh še rōpyi čhu ni z'a:di.

Five or six rupees is not very much.

mohni : magar vethi manz na:vi sē:r čhu drog.

But sight-seeing on a boat on Vitasta River is expensive.

k'a:zi

why

ašo:k : k'a:zi ?

Why?

vi:ras ta:m  
šahar  
dēh

up to the Weir  
city  
ten

mohni : əmbra:kədlī p'aṭhī vi:ras ta:m čhu kə:phi: du:r. magar  
toḥ' vučhiv so:ruy šahar, bas dēh bah rōpyi lagnavi.

It is a long distance from Amira Kadal to the Weir.  
However, you will see the whole city. It will cost you  
just ten to twelve rupees.

ku:t  
vakhāt

how much  
time

ašo:k : ku:t vakhāt lagi ?

How long will it take?

mohni : bas tso:r pã:tsh gant̚i.

ašo:k : beyi kati čhu na:visə:r mumkin ?

mohni : siri:nagri p'aṭhi gətshiv volur. zi tre rə:ts lagnavi.

ašo:k : volur čha: bođ ĵi:l ?

e:šya:	Asia
doyum	second

mohni : ahansə:, yi Čhu e:šya:s manz doyum bođ ĵi:l.

Yes, it is the second largest lake in Asia.

ašo:k : volur ku:t bođ Čhu ?

How big is Wular Lake?

sa:đi bah

twelve and a half

rokbī mi:l

square mile

vəhrith (vahra:vun)

spread over

mohni : yi Čhu sa:đan bahan rokbī mi:lan p'aṭh vəhrith.

It is spread over twelve and a half square miles.

ašo:k : ačha: kəši:ri manz Čhu na:vi sə:r zəru:r karun.

Well, I must go sight-seeing by a boat in Kashmir.

mohni : ahansə: adik'a:.

Yes, of course.

van'

now

ašo:k : šukriya:, bi gatsi van'.

Thank you. I must go now.

mohni : ačha: namaska:r.

All right, goodbye.

ašo:k : namaska:r.

Goodbye.



NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

#### 1.0. NOTES

1. A havasbo:t (mas., houseboat) provides western style living accommodations of one, two, or more bedrooms. A small dū:gi with the traditional (Kashmiri style) cooking facilities is normally attached to it. Part of the houseboat may also be used by the owner or the attendants as their living quarters. The houseboats are ranked by the government according to the facilities provided by the owner. A large number of houseboats are kept in and around Dal Lake.

2. A dū:gi (mas.) is a traditional boat used for carrying sightseers. It is also used as a permanent living accommodation, especially on the Vitasta River.

3. A bahats (fem., sing., barge) is the main mode of carrying heavy freight down the Vitasta River. It is used for carrying firewood, lumber, paddy, bricks, stones, etc. A part of it is also used by the owner as a living accommodation.

4. A šikə:r' (fem., sing., boat) is a small, fast-moving, hand-paddled boat. There are two types of šika:ri (fem., plu.). One, specially decorated and with spring seats, is used exclusively for sightseers. The other type, a more modest one, is used mainly to ferry people across the Vitasta River at various points, and also to provide an alternate means of transportation for getting around Srinagar.

In this lesson, vethi manz na:vi sə:r refers to a trip down the Vitasta River, starting from bod da:kha:n̄i (the head post office) and ending at vi:r (the Weir). The city of Srinagar is situated on both banks of the Vitasta River and has been called "the city of seven bridges". In recent years, however, more bridges have been built.

## 2.0. GRAMMAR

2.1. The Verb lagun

In this lesson the verb lagun has been used in the sense of duration, i.e., ku:t vakh̄it lagi? 'How long will it take?'.

This verb has a wide range of contexts in which it functions.

Consider the following:

(a) price

bu:ṭh thi:kh karnas ku:t lagi ?

How much will it cost to repair the shoes?

ča:yi kapas ku:t lagi ?

How much will a cup of tea cost?

(b) duration

yeti p'aṭh̄i əmra:kədal ta:m ku:t vakh̄it lagi ?

How long will it take from here to Amira Kadal?

ro:gan̄jo:šas lag'a: t'u:tuy vakh̄it ?

Will ro:gan̄jo:š take only that much time?

(c) quantity

kəmi:zi ku:t kapur lagi ?

How much cloth will be needed for a shirt?

ph'arnas kəts gaz kapur lagi ?

How many yards of cloth will it take to make the ph'aran?

(d) physical state

tse čhuy ongʃi logmut.

You have hurt your finger.

ma tul vɔʃi, dab lagi:.

Do not jump. You will have a fall.

vučhith pakh yuth ni šur'an daki lagi.

Walk carefully so that the children do not get pushed.

ši:las ləʃ bɔči, ča:y dis.

Sheela is feeling hungry. Give her (some) tea.

(e) mental state

ši:las mi van yi, təmis lagi daki.

Do not tell this to Sheela. She will be shocked.

(f) festivity

tulimuli čhu az me:li logmut.

There is a me:la: at tulimul today.

keši:ri čha prath r'atika:li numə:yiš laga:n.

There is an exhibition in Kashmir every summer.

(g) opportunity

mohnas yeli mo:kɨ lagi su yiyi.

When Mohan gets an opportunity he will come.

(h) use

yi davah kath kath ʃhu laga:n ?

What are the various uses of this medicine?

yi bu:ʈh lagi nɨ kuni.

These shoes are no good.

## 3.0. VOCABULARY

## 1. NOUNS

e:ʃya:	Asia
ongiʃ	finger
kəmi:z	shirt
kapur	cloth
gaz	yard
ganʈɨ	hour
z'un	firewood
ɖu:gi	a large boat (see Notes)
davah	medicine
da:ni	paddy
numə:yiʃ	exhibition
po:ʃi ba:g	flower garden
bahats	barge
bu:ʈh	shoe(s)
bo:r	load

bɔ̌chi	hunger
ra:th	night
vakhât	time
vi:r	the Weir
v'ath	the Jhelum River, the Vitasta River
šahar	city
šikə:r'	shikara
šur	child
havasbo:ṭ	houseboat

## 2. VERBS

pakun	to walk
vahra:vun	to spread
vučhun	to see
sa:run	to carry

## 3. CONJUNCT VERB

khavar a:sin'	to know
---------------	---------

## 4. ADJECTIVES

kə:phi	enough
boḍ (m.)	big

## 5. ADVERBS

ba:kay	the rest
mumkin	possible
van'	now
suli	early

## 4.0. DRILLS

## 1. Construction under focus:

bɪ ʧus a:mut az na:vi sə:rɪʃ kath karni.

---

sava:l : toh' k'ah karni ʧhivɪ a:mɪt' az ?

Java:b : bɪ ʧus a:mut az na:vi sə:rɪʃ kath karni.

sava:l : so k'ah karni ə:s gə:mɪts tot ?

Java:b : so ə:s gə:mɪts tot parɪnɪʃ kath karni.

sava:l : tsɪ k'ah karni o:sukh ra:th a:mut.

Java:b : bɪ o:sus ra:th a:mut ranɪnɪʃ kath karni.

## 2. Construction under focus:

ku:t pə:sɪ lagi ?

---

ku:t pə:sɪ lagi ?

ku:t da:ni lagi ?

ku:t mədre:r lagi ?

kəts pə:sɪ lagan ?

kəts rɔpyi lagan ?

kəts mozu:r lagan ?

kɪ:t' khə:s' lagan ?

kɪ:t' ba:nɪ lagan ?

kɪ:t' vā:gan lagan ?

kɪ:tsɪ neni lagan ?

kɪ:tsɪ tsoʃi lagan ?

kɪ:tsɪ goʒʃi lagan ?

## 5.0. EXERCISES

1. Answer orally the questions given after the following passage.

kəʃi:ri manz ʃhi na:vi sə:r tɪ dū:gɪ sə:rɪ khə:trɪ varyah  
 ʃa:yi. lu:kh ʃhi vethi manz tɪ ɖalas manz na:vi k'ath sə:r  
 kara:n. s'aʈha: lu:kh ʃhi volur vuʃhni ti na:vi ya: dū:gas  
 manz gatsha:n. kəʃi:ri manz ʃhu na:vi sə:ras baɖɪ mazi yiva:n.

Questions:

kəʃi:ri manz ʃha: na:vi sə:rɪ tɪ dū:gɪ sə:rɪ khə:trɪ ʃa:yi ?  
 lu:kh kati ʃhi na:vi sə:r kara:n ?  
 volur vuʃhni kithɪpə:ʈh' ʃhi lu:kh gatsha:n ?  
 kəʃi:ri manz ʃha: na:visə:ras mazi yiva:n ?

2. Write a brief summary of na:vi sə:r karun in Kashmiri.



# 22

z̥i:to:vuhim sabakh : kə:ʃir kã:g̊ir  
 Lesson Twenty-Two : A Kashmiri fire-pot

## 1. CONTEXTUAL FOCUS

This covers a conversation with a shopkeeper about the kã:g̊ir, the traditional Kashmiri fire-pot. There is also a brief discussion on various types of kã:g̊iri (fire-pots), namely, common kã:g̊ir, mahr'ni kã:g̊ir (a bride's fire-pot), and sur'kã:g̊ir (children's fire-pot) (see Notes).

## 2. GRAMMATICAL FOCUS

The distributive numeral (z̥i tre) and adverbs of location, e.g., tal 'under', andar 'inside' are used. The following verbs and conjunct verbs appear: vanun 'to say, to call', thavun 'to put', vušna:vun 'to warm', ha:vun 'to show, to demonstrate', tot lagun 'to get burns', and garim ro:zun 'to stay warm'.

## 3. LEXICAL FOCUS

Note the following lexical sets.

kǎ:gir	fire-pot
katr'uv	made of clay
ka:ni	wickers
kɔndul	bowl-shaped pot
garim	warm
tsa:dar	blanket
tsini	charcoal, coal
t'õgal	live coal or charcoal
ti:r	cold
pa:n	body
ph'aran	phiran
rang	color
vušna:vun	to warm
saʃa:vath	decoration

ašo:k : yi k'a: sə: čhu ?

What is this?

kā:gir

fire pot



kā:gir

duka:nda:r : ath čhi vana:n kā:gir.

It is called a kā:gir.

beyi

again

ašo:k : beyi veniv.

Say that again (please).



ph'aran	phiran
ya:	or
tša:dar	blanket
andar	in

duka:nda:r : kǎ:gír čhi ph'arnas ya: tša:dri andar thava:n.

The kǎ:gír is put inside the phiran or in a blanket.

tot lagun	to get burns
-----------	--------------

ašo:k : kǎ:gri sǎ:t' a:si tot laga:n.

The kǎ:gír must cause burns.

kunivizi	sometimes
----------	-----------

duka:nda:r : aha:nsə: kunivizi čhu kǎ:gri sǎ:t' tot ti laga:n.

Yes, sometimes the kǎ:gír does cause burns.

akuy	only one
kǎ:sím	type

ašo:k : kǎ:gri čha: haz akuy kǎ:sím a:sa:n ?

Is there only one type of kǎ:gír?

duka:nda:r : na haz, kǎ:gri čhi s'aṭha: kǎ:sím a:sa:n.

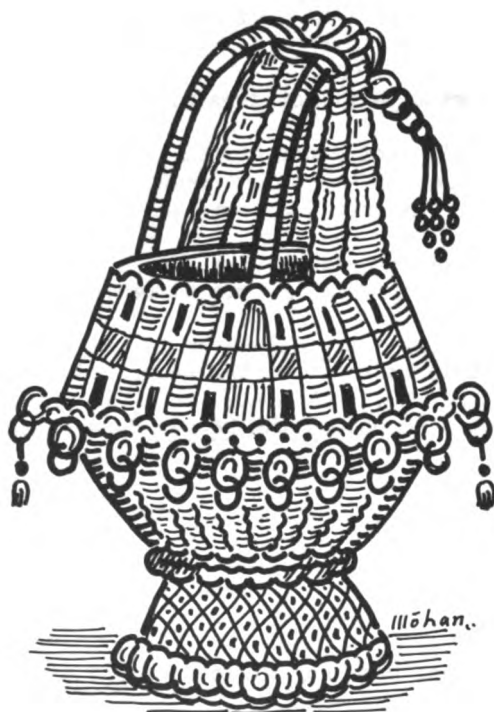
No, sir, there are many types of kǎ:gri.

ha:vun

to show

ašo:k : zī tre kīšim hə:viv.

(Please) show me two or three other types.

mahren'  
kitsbride  
for

mahr'ni kã:gır

duka:nda:r : vučhiv haz yi kã:gır čhi ma:hr'n'an kits.

Look at this one. It is for brides.

aŝo:k : ahansə:, yi kã:gîr ĉhi s'aṭha: khu:bsu:rath.

(Yes) This kã:gîr is very pretty.

kə:m

workmanship

duka:nda:r : ahanhaz, ath p'aṭh ĉha s'aṭha: kə:m a:mîts karnî.

Yes, sir, a lot of work has been done on this.

kî:math

price

aŝo:k : yath ku:t haz ĉhu kî:math ?

How much does it cost?

duka:nda:r : ath haz ĉhu kî:math pandah rōpyi.

It costs fifteen rupees.

ṭhi:kh

fair (price)

aŝo:k : ahanhaz ṭhi:kh kîmath ĉhus.

(Yes) The price is reasonable.

ŝur'

children

duka:nda:r : beyi ti haz ĉhi s'aṭha: kîsîm. yi kã:gîr ĉha ŝur'an kits.

There are many other types, too. This one is for children.



Šur' kã:gir

kithikan  
bana:vun

in which manner  
to make

ašo:k : kã:gir kithikan čhi bana:va:n ?

How is the kã:gir made?

ka:ni  
rang  
saĵa:vaṭh  
karun

wicker  
color  
decoration  
to do

duka:nda:r : yi čhi ka:n'av sî:t' bana:va:n, patî čhis rang tî  
saĵa:vaṭh kara:n.

It is made of wicker. After it is made,  
color and other decorations are put on it.

əndrî

inside

ašo:k : əndrî k'ah čhus ?

What is inside?



kat̪ir	a piece of baked earth
koṇḍul	a bowl-like pot
tal	under
ts̪ini	charcoal

duka:nda:r : əndr̪i̯ ʧhus kat̪r'uv koṇḍul yath manz t'ʊgal ʧhi  
thava:n, t'ʊglan tal ʧhi ts̪ini thava:n.

Inside, there is an earthen, bowl-like pot in  
which live charcoal is kept. Under the (live)  
coal, there is charcoal.

t̪ari:ki	way
gar̪im ro:zun	to stay warm
kh̪e:tr̪i	for

aʃo:k : yi ʧhu s'aṭha: ʃa:n t̪ari:ki gar̪im ro:zni kh̪e:tr̪i.

It is a very good way of keeping oneself warm.

tavay	for that reason
-------	-----------------

duka:nda:r : ahans̪e: tavay ʧhi k̪e:ʃr'an k̪ā:g̪ir s'aṭha: pasand.

Yes, that is why Kashmiris like the k̪ā:g̪ir very much.

aʃo:k : aṭha: me diyiv yi k̪ā:g̪ir. ku:t ʧhus ki:math ?

All right, give me this k̪ā:g̪ir. How much does it cost?

duka:nda:r : dəh r̪opyi.

Ten rupees.

aʃo:k : r̪əṭiv haz p̪ə:si̯.

Here is the money.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

In a typical kə:ʃur household, the kā:gīr (see the illustration on p. 393) continues to be the main, inexpensive source of keeping an individual warm during the winter months. A kā:gīr is made up of two parts. The outer part is an encasement of wicker. Inside, there is an earthen bowl-shaped pot called a kōṇḍul. The kōṇḍul is filled with tsīni (charcoal; see below) and embers. A medium sized kā:gīr holds about a pound of tsīni, and its fire lasts for over six hours. Many Kashmiris fill a kā:gīr with toh (chaff) or (guh') lobar (dry cowdung). A kā:gīr is a constant companion of Kashmiris during the winter months. It is normally kept inside the Kashmiri cloak, the ph'aran, or inside a blanket if the person does not wear a ph'aran. If a person is wearing a jacket, it may be used as a hand-warmer.

The origin of the kā:gīr is not known. Knowles (1885) makes the following observation (p. 130):

It has been suggested that the Kashmiris learnt the use of the k'angar from the Italians in the retinue of the Mughal Emperors who often visited the valley, but no reliable particulars have as yet been ascertained.

In Kashmiri folklore the kā:gīr has occupied a prominent place. In the following poem we see the role of the kā:gīr in a Kashmiri's life. (See J.H. Knowles, A Dictionary of Kashmiri Proverbs and Sayings, Bombay, 1885, p. 128.)

ma:g o:y dra:g vothuy, kā:gri:,  
 pha:gun o:y za:gun tso:y, kā:gri:,  
 tsithār o:y mīthār p'oy, kā:gri:,  
 vah'ak o:y rah'akh kati:, kā:gri:,  
 ze:ṭh o:y bre:ṭh gəyakh, kā:gri:,  
 ha:r o:y la:r ləṭi:, kā:gri:,  
 šra:vun o:y ya:vun su:ruy, kā:gri:,  
 bə:dārp'ath o:y vədīr peyi:, kā:gri:,  
 ə:šid o:y kə:sid su:zmay, kā:gri:,  
 ka:rtikh o:y na:rātikh ləzmai, kā:gri:,  
 mōṭjiho:r o:y kōṭji lajay, kā:gri:,  
 poh o:y toh lodmay, kā:gri:.

A free translation of the above poem is given below. The Kashmiri months, like ma:g and pha:gun, roughly correspond to the Christian calendar, January and February. However, there is no one-to-one correspondence (see p. 252).

ma:g came and you were hard to get, hay kā:gri:,  
pha:gun came and a plot was laid against you, hay kā:gri:,  
tsithār came and no one cared about you, hay kā:gri:,  
vah'ak came and there was no place for you, hay kā:gri:,

ze:th came and you became useless, hay kã:gri:,  
ha:r came and you were chased away, hay kã:gri:,  
šra:vun came and your youth disappeared, hay kã:gri:,  
bə:dirp'ath came and sickness came to you, hay kã:gri:,  
ə:šid came and I sent you a messenger, hay kã:gri:,  
ka:rtikh came and I put some embers in you, hay kã:gri:,  
mōjīho:r came and we became concerned about you, hay kã:gri:,  
poh came and I filled you up with toh, hay kã:gri:.

The mahr'ni kã:gir is specially made for brides. On the first he:rath (Shivaratri) after getting married, a bride brings a specially decorated kã:gir to her in-laws' house. These have elaborate ornamentation and usually have a silver tša:lan (see below). The mahr'ni kã:gri are not terribly comfortable because of their size, but they are extremely attractive and used essentially for decoration.

The tša:lan looks like a small 'cake server' and is used to turn the coal inside a kã:gir in order to increase the heat. It is usually tied to a round wicker hook on the back of the kã:gir. The expensive kã:gri have silver tša:lni with silver chains. An inexpensive kã:gir has a wooden tša:lan attached by a string.

The word kə:m in ahanhaz yath čha s'atha: kə:m a:mits karni refers to artistic ornamentation. The term kə:m is also used in the context of embroidery or silver and gold work.

The šur' kãgīr is a small kãgīr specially made for small children.

These vary in their size.

The kondul is a bowl-like pot which holds the tsini, charcoal, (see below) and t'ɔ̃gal. The kondal (plu.) vary in size according to the size of the kā:giɾ.

The term tsini means charcoal in general, but for the kā:giɾ, a special type of charcoal is used. People usually prefer charcoal of bo:ni (chinar) leaves.

## 2.0. GRAMMAR

### 2.1. Adverbs of Location: Suffixes

The use of locational suffixes has to be learnt in terms of situation and stylistic use. The following suffixes are added to demonstrative pronouns.

-an refers to a specific location, e.g.,

sɔ kita:b thav yet'an.

Keep that book at this location (within sight).

yet'an                      at this location (within sight)

hut'an                     at that location (within sight)

tat'an                     at that location (not within sight)

kat'an                    at which location

-niy suggests a location and indicates a preference,

yetiniy thav 'put it here' as opposed to hutiniy.

yetin̄y	here
hutin̄y	there (within sight)
tatin̄y	there (not within sight)
katin̄y	where

-nan is more specific than -an

yetinan	here (emphatic)
hutinān	there (emphatic, within sight)
tatinān	there (emphatic, not within sight)
katinān	where (emphatic)

-kani

pat̄ikani	behind
br̄õ:ṭh̄ikani	in front
n'əbr̄ikani	outside
herikani	above
b̄on̄ikani	below

## 2.2. Indefinitization of Compound Numerals

In this lesson, zi tre appears as an indefinite numeral compound in the construction zi tre kisim hə:viv. Note the following numeral compounds which function as indefinitizers.

### 1. one to ten

akh zi	one or two
zi tre	two or three
zi tso:r	two to four
tso:r pə:tsh	four or five
pə:tsh ʃə	five or six
pə:tsh dəh	five to ten
ʃə sath	six or seven
sath ə:th	seven or eight
ə:th nav	eight or nine
nav dəh	nine or ten
ə:th dəh	eight to ten

### 2. ten to one hundred

dəh kah	ten, eleven
dəh bah	ten, twelve
dəh pandah (or vuh)	ten, fifteen (twenty)
vuh pintsih	twenty, twenty-five
vuh trih	twenty, thirty
trih pə:tsitrih	thirty, thirty-five

triḥ tsatʃih	thirty, forty
tsatʃih pantsah	forty, fifty
pantsah ʃe:ṭh	fifty, sixty
ʃe:ṭh satath	sixty, seventy
satath ʃi:th	seventy, eighty
ʃi:th namath	eighty, ninety
namath hath	ninety, one hundred

In order to indefinitize hath 'hundred', ʃath may be added as a reduplicative item. Note the examples below.

tati a:san hath ʃath pampo:ʃ.

There will be about one hundred lotuses there.



## 3.0. VOCABULARY

## 1. NOUNS

kə:m	workmanship
kat̪ɪr	a piece of baked earth
kə:n'	wicker
kɔndul	a bowl-like pot
kɪ:math	price
t̪sa:dar	blanket
t̪sa:lan	(a poker for <u>kā:g̪ɪr</u> )
t̪sɪn'	charcoal
t̪ɐɪ:kɪ	method, way
t̪'oṭh	bitter, hot (in taste)
t̪'oṅgul	live coal
t̪ɪ:r	cold weather
dəʃ	handkerchief
do:d	pain
na:r	fire
pa:n	body
pu:zah	worship (Hindi, <u>pu:ʃa:</u> )
mahren'	bride
mahr'ni <u>kā:g̪ɪr</u>	bride's <u>kā:g̪ɪr</u>
rang	color
ʃur	child
ʃur' <u>kā:g̪ɪr</u>	children's <u>kā:g̪ɪr</u>
saʃa:vəṭh	decoration

## 2. VERBS

thavun	to put
vušna:vun	to warm
ha:vun	to show

## 3. CONJUNCT VERBS

kā:g̃ir tapin'	to warm oneself with a <u>kā:g̃ir</u>
garim ro:zun	to stay warm
tot lagun	to get burnt
do:d karun	to fall sick
na:r lagun	to catch fire
pasand a:sun	to like

## 4. ADJECTIVES

ṭhi:kh	fair (price)
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## 4.0. DRILLS

## 1. Construction under focus:

kunivizi Čhu kã:gri sî:t' tot ti laga:n.

---

kunivizi Čhu kã:gri sî:t' na:r ti laga:n.

kunivizi Čhu ro:ganĵo:šî sî:t' t'ot' ti laga:n.

kunivizi Čhu Ča:yi sî:t' tot ti laga:n.

kunivizi Čhu kh'anî sî:t' do:d ti kara:n.

## 2. Construction under focus:

yet'an Čha: ɖalgetʃî khə:trî na:v me:la:n.

---

sava:l : yet'an Čha: haz ɖalgetʃî khə:trî na:v me:la:n ?

ĵava:b : ahanhaz yet'an Čha ɖalgetʃî khə:trî na:v me:la:n.

sava:l : hut'an Čha: haz pu:za:yi khə:trî po:š kîna:n ?

ĵava:b : ahanhaz hut'an Čhi pu:za:yi khə:trî po:š kîna:n.

sava:l : tat'an Čha: haz Ča:yi khə:trî do:d bana:n ?

ĵava:b : na haz tat'an Čhunî Ča:yi khə:trî do:d bana:n.

## 5.0. EXERCISES

1. Describe a Kashmiri kā:g̃ir in about ten sentences in Kashmiri.
2. Answer orally the questions given after the following passage.

kəʃi:r Čha akh s'aṭha: ṭhanḍ ʃa:y. kə:ʃir' Čhi tavay kā:g̃ir  
 tapa:n. ath Čhi tim ph'arnas manz ya: tsa:dri tal thava:n.  
 ami si:t' Čhu tot ti laga:n. kunivizi Čhu ami si:t' na:r ti  
 laga:n.

Questions:

kəʃi:r Čha: akh ṭhanḍ kin̄i garim ʃa:y ?

kə:ʃir' k'a:zi Čhi kā:g̃ir tapa:n ?

kə:ʃir' kath andar Čhi kā:g̃ir thava:n ?

kā:g̃ri si:t' Čha: tot laga:n ?

kā:g̃ri si:t' ma: Čhu na:r laga:n ?

# 23

trovuhim sabakh :                      ḍal gatshun  
 Lesson Twenty-Three :                going to Dal Lake

## 1. CONTEXTUAL FOCUS

A conversation with a na:vivo:l (a boatman) about sight-seeing on and around Dal Lake. Brief references are made to the gardens on the banks of Dal Lake, such as, niša:th, ša:līme:r, čəshmay šə:hi:.

## 2. GRAMMATICAL FOCUS

The following verbs and conjunct verbs appear: gatshun 'to go', vučhun 'to see', h'akun 'to be able to', anigati gatshin 'to become dark', and va:pas yun 'to come back, to return'. Note also the use of vučhun la:yakh 'worth seeing'.

## 3. LEXICAL FOCUS

Note the following lexical set.

čəšmay šə:hi:	Chashma Shahi
niša:t ba:g	Nishat Garden
pampo:š	lotuses

po:šiva:ri	flower-beds
phamva:r	fountains
ba:g	garden
ba:la:dari	balconies
boṭh	bank (of a river)
roṇilṭ̃:kh	(name of an islet)
ša:lime:r	Shalimar Garden
soṇilṭ̃:kh	(name of an islet)
habikədal	Habakadal (place name)



ḍal

ašo:k : he: na:viva:l'a:.

Hello there, boatman!

na:vivo:l : k'a: haz.

Yes, sir.

yeti p'aṭhi

from here

ašo:k : yeti p'aṭhi ku:t haz du:r Ṭhu ḍal ?

How far is Dal Lake from here?

habikədal

Haba Kadal (place name)

na:vivo:l : yi Ṭhu habikədal. əmbra:kədal Ṭhu yeti p'aṭhi  
akh mi:l. əmbra:kədlī p'aṭhi lagi akh ganṭi.

This is Haba Kadal. Amira Kadal is one mile from  
here. It will take an hour from Amira Kadal.

əs'

we

z'a:di

much

phursath

time, leisure

vuṭhun

to see

ka:l

time

ašo:k : asi Ṭhani z'a:di phursath. ḍal vuṭhnas ku:t ka:l lagi ?

We do not have much time. How long will it take to see  
Dal Lake?

ḡaldi: karin'

to hurry

na:vivo:l : agar haz ḡaldi: karav tre tso:r ganṭi lagan.

If we hurry, it will take us three to four hours.



anigaṭi gatshin'	to become dark
brō:ṭh	before
h'akun	to be able to
va:pas yun	to return

ašo:k : anigaṭi gatshni brō:ṭh h'akvi va:pas yith ?

Can we return before it gets dark?

na:vivo:l : ahanhaz, zəru:r.

Yes, certainly.

ašo:k : aḥa: ḡalas manz k'ah k'ah ḡhu vuḡhun la:yakh ?

All right, what are the things worth seeing at Dal Lake?

boṭh	bank
p'aṭh	on

na:vivo:l : dal haz ḡhu s'aṭha: boḡ, ḡalikiḡ bəṭhis p'aṭh  
ḡhi tre məhsu:r ba:g.

Dal Lake is very big. On the banks of Dal Lake  
there are three famous gardens.

ašo:k : ḡalas manz k'ah ḡhu ?

What is on Dal Lake?

sonilē:kh	(place name)
ropilē:kh	(place name)

na:vivo:l : ḡalas manz ḡha sonilē:kh ti ropilē:kh.

In Dal Lake, there are two islets: sonilē:kh (Golden  
Island) and ropilē:kh (Silver Island).

ašo:k : aĥha: ba:gan k'ah ċhi na:v ?

What are the names of the gardens?

niša:th	Nishat
ša:limə:r	Shalimar
čəšmayšə:hi:	Chashma Shahi

na:vivo:l : tre məhšu:r ba:g ċhi, niša:th, ša:limə:r ti  
čəšmayšə:hi:.

The three famous gardens are Nishat, Shalimar ,  
and Chashma Shahi.

ašo:k : ba:gan manz k'ah ċhu ?

What is in the gardens?

po:šiva:ri	flower beds
phamva:rɪ	fountains
ba:la:dari	balconies

na:vivo:l : ba:gan manz ċhi po:šiva:ri, phamva:rɪ, ti khu:bsu:rath  
ba:la:dari.

In the gardens there are flower beds, fountains, and  
beautiful balconies.

ašo:k : ɖalas manz ċha: po:š ?

Are there flowers in Dal Lake?

na:vivo:l : ahanhaz, ɖalas manz ċhi pampo:š ti sabzi:. ɖalas manz  
ċhi s'aṭha: havasbo:t ti.

Yes, there are lotuses and vegetables in Dal Lake.  
There are also many houseboats on Dal Lake.

tati  
me:lun

there  
to get

ašo:k : tati me:l'a: kh'ani khə:tri kəh ?

Can we get something to eat there?

ho:tal  
sama:va:r  
khə:s'

hotel  
samovar  
Kashmiri cups



sama:va:r ti khə:s'

na:vivo:l : ahanhaz, tati čhi va:ryah ho:tal. tati čhi  
sama:va:r ti khə:s' ti me:la:n.

Yes, there are many hotels there. One can also get  
a sama:va:r and khə:s' there.

ašo:k : ačha: pəktiv teli ne:rav.

All right, let us go then.

na:vivo:l : vəsiv haz na:vi manz.

(Please) come into the boat.

ku:t	how much
d'un	to give

ašo:k : ku:t čhu d'un ?

How much do I have to pay?

na:vivo:l : bas pandah ropyi.

Only fifteen rupees.

ašo:k : ačha: pəktiv.

All right, let's go.

NOTES:            GRAMMAR:            VOCABULARY:            DRILLS:            EXERCISES:

## 1.0. NOTES

In Kashmiri, dal refers to Dal Lake, which is about four miles from əmrə:kədal (Amira Kadal). dal is about five miles long, and it covers an area of ten square miles. On the lake, there are floating gardens in which vegetables are grown. Also, there is a large variety of houseboats on it, and there are facilities for swimming. The famous Mughal Gardens (čəšmayšə:hi:, ša:līmə:r, niša:th) are situated on the banks of dal.

dalikis bəthis p'ath čhi tre məhšu:r ba:g (on the banks of Dal Lake there are three famous gardens). These three gardens are niša:th, ša:līmə:r, and čəšmayšə:hi:.

A sama:va:r (for a detailed discussion see pp. 628-635)

A kho:s is a Kashmiri cup made of an alloy of brass and copper. It looks like a small bowl and is generally used by Kashmiri Pandits for drinking kə:šir tea, kəhvi (see p. 631).

sonilə:kh ti ropilə:kh meaning, respectively, 'the Golden Isle' and 'the Silver Isle', are two islets in the middle of Dal Lake. Both of these islets are exquisite picnic spots.

habikədal is next to əmrakədal (Amira Kadal) and was traditionally called the Second Bridge, Amira Kadal being the First Bridge. It is in the downtown area of Srinagar and is mainly populated by middle class Kashmiris.

## 2.0. GRAMMAR

### 2.1. The Uses of la:yakh

In this lesson, the construction dalas manz k'ah k'ah čhu vučhun la:yakh has appeared. The construction vučhun la:yakh means 'worth seeing'. By and large, la:yakh is used in the sense of 'worth', as is Hindi-Urdu la:yak. Consider the following uses.

#### (a) worth

su ləḍki čhu ni kuni la:yakh.

That boy is worthless.

#### (b) condition

yi ha:kh čha: ranun la:yakh ?

Is this ha:kh fit to be cooked?

ha:kh čhunī vuni kh'on la:yakh go:mut.

The ha:kh is not yet tender enough to be eaten.

#### (c) taste (in the context of food)

ro:ganjo:š čhu kh'on la:yakh.

ro:ganjo:š is worth eating (well-prepared).

(d) respectable

tihund garĩ Ćhu ha:vun la:yakh.

Theirs is a respectable family.

(e) in good taste

nasə: sɔ̃ kath Ćhanĩ vanin' la:yakh.

No, that story is not worth mentioning.

(f) interesting

yi kita:b Ćha: parin' la:yakh ?

Is this book worth reading? (or) Is it interesting?

## 3.0. VOCABULARY

## 1. NOUNS

kho:s	a Kashmiri cup
česmayšə:hi:	Chashma Shahi (place name)
niša:th	Nishat Garden
po:šivə:r	flower garden, flower-bed
phamva:rɪ	fountain(s)
phursath	leisure, time
ba:la:dər	balcony
boṭh	bank
ɾopɪlɔ:kh	(name of an islet; see Notes)
la:ri:	lorry, bus
ša:lɪmə:r	Shalimar Garden
sama:va:r	samovar
sɔnɪlɔ:kh	(name of an islet; see Notes)
habɪkədal	Haba Kadal (place name)
ho:ʈal	hotel

## 2. VERBS

d'un	to give
me:lun	to get
vučhun	to see
h'akun	to be able to



## 3. CONJUNCT VERBS

anigatɿ gatshɿn'                      to become dark

ʃaldi: karɿn'                              to make haste

va:pas yun                                to return

## 4. ADJECTIVES

z'a:diɿ                                      more

## 5. ADVERBS

ʃaldi:                                        haste

tati                                         there

p'aṭh                                        on

brõ:tḥ                                       before

## 4.0. DRILLS

## 1. Construction under focus:

anigaṭṭi gatshniṭ brō:ṭh hekiviṭ va:pas yith ?

---

sava:l : dopmaviṭ haz, la:ri: ne:rniṭ brō:ṭh hekiviṭ ča:y čath ?

Java:b : ahanhaz, la:ri: ne:rniṭ brō:ṭh h'akiṭ ča:y čath.

sava:l : dopmaviṭ mahra:, na:vi khasniṭ brō:ṭh hekiviṭ pē:sṭ dith?

Java:b : ahan mahra:, na:vi khasniṭ brō:ṭh h'akav pē:sṭ dith.

sava:l : dopmaviṭ haz, batṭi raniniṭ brō:ṭh hekiviṭ čith' li:khith ?

Java:b : ahanhaz, batṭi raniniṭ brō:ṭh h'akav čith' li:khith.

sava:l : dopmaviṭ hasə: ḍal gatshiniṭ brō:ṭh hekiviṭ gulmargi  
gətshith ?

Java:b : ahansə: ḍal gatshiniṭ brō:ṭh h'akav gulmargi gətshith.

## 2. Construction under focus:

ḍalas manz k'ah k'ah čhu vučhun la:yakh ?

---

kəši:ri manz k'ah k'ah čhu vučhun la:yakh ?

m'avav manzi k'ah k'ah čhu h'on la:yakh ?

kita:bav manzi kosi kosi čha parin' la:yakh ?

sabziyav manzi kosi kosi čha khien' la:yakh ?

ləḍkav manzi kus kus čhu n'un la:yakh ?

ko:r'av manzi kosi kosi čha nin' la:yakh ?

## 5.0. EXERCISES

## 1. Translate the following sentences into Kashmiri.

How far is Gulmarg from Srinagar ?

I do not have much money. How much will it cost to go to Shalimar?

Shalimar is bigger and more beautiful than Nishat Garden.

All right, let's go. We have to return tonight.

tsovuhim sabakh : volur gatshun

Lesson Twenty-Four : visiting Wular Lake

### 1. CONTEXTUAL FOCUS

This concerns a conversation on visiting Wular Lake, the largest lake in India and the second largest lake in Asia. It is about thirty miles from Srinagar.

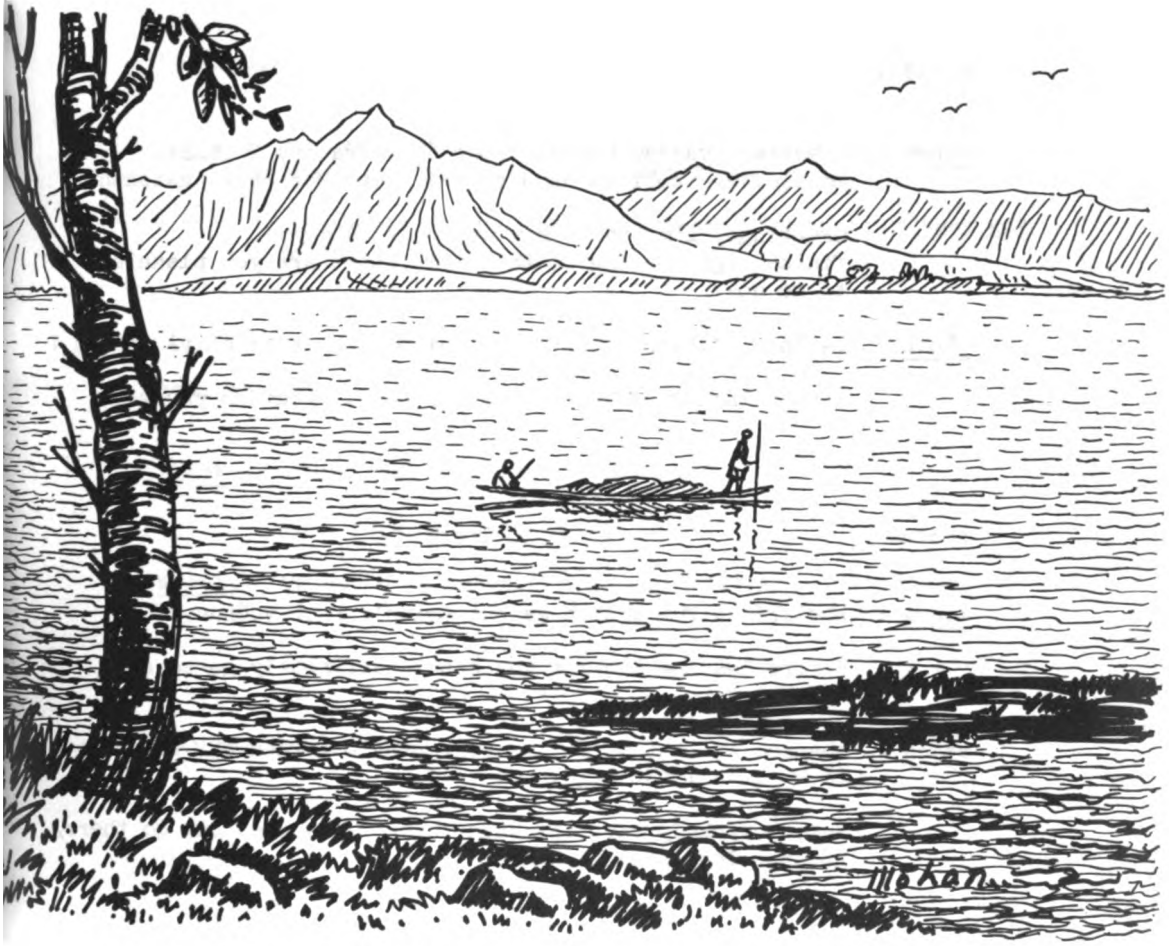
### 2. GRAMMATICAL FOCUS

The superlative construction is introduced (e.g., sa:riviṽ khoti). Note the use of dapa:n ḥhi 'it is said' (see Notes). The verbs ṁkila:vun 'to conclude, to finish', ne:run 'to leave', nazar va:tṁn 'to be able to look', and tayə:ri: karṁn 'to get ready, to make preparation' appear.

### 3. LEXICAL FOCUS

Note the following lexical set.

bandipu:r	Bandipora (place name)
volur	Wular Lake
so:po:r	Sopore (place name)
havah	wind
malakh	waves



volur

aśo:k : namaska:r mohanji:. k'a: sə: va:ray čhivṛ ?

Greetings, Mohan. How are you?

mokṛla:vun

to finish

mohnṛ : namaska:r va:ray hasə:. toh' čhivṛ va:ray ? tohi  
mokṛlo:vivṛ kəṣi:ri hund sə:r ? van' kot čhuvṛ gatshun ?

Greetings, I'm fine. How are you? Did you  
finish sight-seeing in Kashmir? Where are you planning  
to go now?

aśo:k : bi čhus sō:ča:n vōlur ti gatshihə: toh' k'a: čhivṛ vana:n ?

I am thinking of going to Wular Lake. What do you say?

ne:run

to leave

mohnṛ : kəṣi:ri ne:rni brō:ṭh gatshi vōlur zəru:r vučhun.

Before leaving Kashmir, you should definitely go to see  
Wular Lake.

aśo:k : ahansə: ti: čhi sə:ri: vana:n. tot kithākan čhi gatsha:n  
tṛ ku:t ka:l čhu laga:n ?

Yes, everybody says the same thing. How does one go there,  
and how long does it take?

so:po:r

Sopore

mohnṛ : siri:nagrṛ p'aṭhṛ čhi gatsha:n so:po:r basi k'ath. tati  
p'aṭhṛ čhi gatsha:n na:vi k'ath.

From Srinagar one goes by bus to Sopore, and from  
Sopore one goes by boat.

aśo:k : beyi čha: kã:h'vath ?

Is there any other way?

bandipu:r

Bandipora

mohni : a:, va:ryah lu:kh čhi gatsha:n sirinagrĩ p'aṭhi dũ:gas  
k'ath ya: bandipu:r ta:m basi k'ath.

Yes, many people go by boat from Srinagar, or (they go)  
by bus up to Bandipora.

kami khə:tri

for what

aśo:k : volur kami khə:tri čhu məhšu:r ?

What is Wular Lake famous for?

mohni : volur čhu h'əndusta:nas manz sa:rivi:y ĵi:lav khoti boḍ  
ĵi:l. dapa:n čhi yi čhu eṣyu:k doyum boḍ ĵi:l.

Wular Lake is the biggest lake in India. It is said  
that it is the second biggest lake in Asia.

aśo:k : yi ku:t boḍ čhu ?

How big is it?

z'u:ṭh

long

nazar va:tɪn'

to be able to look

havah

wind

prath

every

taraph

side

malakh

waves

mohni : yi hasə: ʧhu tsədah mi:l z'u:ʧh. aki baʧhi p'aʧhi  
 ʧhanɪ doymis bəʧhis nazar va:ta:n. yeli havah kari  
 prath tarphi ʧhi malakh khasa:n.

It is fourteen miles long. One cannot see one bank  
 from the other. When it is windy, waves rise from all  
 sides.

aʃo:k : kəts doh ʧhi laga:n vɔlur vuʧhnas ?

How many days does it take to visit Wular Lake?

dɔn tren dohan

for two or three days

mohni : agar basi ya: mo:ʧras k'ath ɡətshiv teli lagivɪ siriph  
 akh doh. va:ryah lu:kʰ ʧhi vɔlri bəʧhis p'aʧh dɔn tren  
 dohan ɖū:ɡɪ manz ti ro:za:n.

If you go by bus or car, it will take you just one day.  
 Many people stay there for two or three days, living in  
 a ɖū:ɡɪ near the bank.

aʃo:k : nasə: me kati ʧhu t'u:t vakʰɪt. me ʧhu dili ɡətshun.

No, I do not have that much time. I have to go to Delhi.

teli

then

mohni : teli ɡətshiv basi k'ath.

Then you should go by bus.

tayə:ri: karɪn'

to get ready, to make preparations



aŝo:k : ahansə: ti: kari. aŝha: bi ne:ri me ŝha tayə:ri:  
karin'. namaska:r.

All right, I will do that. I have to get ready. Goodbye.

mohni : namaska:r.

Goodbye.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

### 1.0. NOTES

1. The town of so:po:r (Sopore) is thirty miles from Srinagar. This town was founded by Suyā during the period of Avanti Varman (855-883 A.D.). It is known for its small-scale woolen industry. The population of Sopore is about nineteen thousand.

### 2.0. GRAMMAR

#### 2.1. The Superlative Constructions

In this lesson there is a construction with the superlative marker sa:riviṃy khoti, i.e., volur čhu h'endusta:nas manz sa:riviṃy ji:lav khoti bod ji:l. The superlative markers sa:riviṃy khoti or sa:riviṃy manzi have the same semantic function as Hindi-Urdu sabse: or sabmē:.

The superlative marker occurs after the verb except in inversion. Note the following examples.

niša:th čhu sa:riviṃy ba:gav khoti ja:n.      or

sa:riviṃy ba:gav khoti čhu niša:th ja:n.

## 2.2. The use of dapa:n čhi

dapa:n čhi is used in the sense of the impersonal collective meaning 'it is said' or 'it is claimed'. The frequency of this construction is high in newspaper reporting and in narrative texts such as folk stories or children's stories. It is also used in the sense of 'they say'.

## 2.3. The term kithikan

In the construction tot kithikan čhi gatsha:n, kithikan means, 'What mode of transport is used for going there?' In other contexts, it may also mean '(in) what manner'.

## 2.4. The word vath

vath means 'road' or 'way', but it may also mean solution (to a problem). Note the following example.

kāh vath hə:v'to:m.

Please give me a solution (to this problem).

## 2.5. ta:m and p'athī

ta:m 'up to' and p'athī 'from' often appear as a pair.

## 3.0. VOCABULARY

## 1. NOUNS

taraph	side
bandi <sup>·</sup> pu:r	Bandipora (place name)
malakh	wave(s)
vath	way, path
s'un	dish (food)
havah	wind

## 2. VERBS

ne:run	to leave
m <sub>0</sub> kila:vun	to finish

## 3. CONJUNCT VERBS

tayə:ri: karin'	to make preparations
nazar va:t <sup>·</sup> in'	to be able to look

## 4. ADJECTIVES

z'u:th (m.)	long
-------------	------

## 5. ADVERBS

p'a <sup>·</sup> thi	from
prath	every

## 4.0. DRILLS

## 1. Construction under focus:

ḍa:kha:nī p'aṭhī habīkədal ta:m ku:t  $\left\{ \begin{matrix} ka:l\ lagi \\ h'akh \end{matrix} \right\}$  ?

---

siri:nagri p'aṭhī so:po:r ta:m ku:t ka:l lagi ?

so:porī p'aṭhī vɔlur ta:m ku:t ka:l lagi ?

ḍalge:tī p'aṭhī niša:th ta:m ku:t ka:l lagi ?

siri:nagri p'aṭhī jom ta:m ku:t ka:l lagi ?

yeti p'aṭhī niša:th ta:m ku:t h'akh ?

niša:tī p'aṭhī ḍalge:t ta:m ku:t h'akh ?

tati p'aṭhī yot ta:m ku:t h'akh ?

habīkədlī p'aṭhī əmra:kədal ta:m ku:t h'akh ?

## 2. Construction under focus:

k'a:  $\left\{ \begin{matrix} mahra: \\ haz \\ sə: \end{matrix} \right\}$  kəši:ri manz čha: sarivīy  $\left\{ \begin{matrix} khotī \\ manzī \end{matrix} \right\}$  boḍ ba:g niša:th ?

---

sava:l : k'a: mahra:, kəši:ri manz čha: sa:rivīy khotī boḍ

ba:g ša:limə:r ?

Java:b : na mahra:, kəši:ri manz čhi ša:limə:rī khotī .boḍ'

ba:g ti.

sava:l : k'a: sə: ro:ganjo:š čha: sa:rivīy sin'av khotī mazīda:r ?

Java:b : na sə:, kə:šir' čhi rana:n ro:ganjo:ši khotī mazīda:r

sin'.

sava:l : k'a: haz, mohni čha: lədkav manzi sa:riviý khoti thod ?

Java:b : ahansə:, mohni čhu lədkav manzi sa:riviý khoti thod.

sava:l : k'a: sə:, yi bu:n' čha: sa:riviý bo:n'av khoti bəḍ ?

Java:b : ahansə:, yi bu:n' čha sa:riviý bo:n'av khoti bəḍ.

sava:l : k'a: mahra:, havasbo:ṭav manzi čha: yi sa:riviý khoti  
boḍ havasbo:ṭ ?

Java:b : na mahra:, yi čhuni havasbo:ṭav manzi sa:riviý khoti  
boḍ havasbo:ṭ.

sava:l : k'a: haz, yim po:š čha: sa:riviý po:ša:v khoti ja:n ?

Java:b : ahanhaz, yim po:š čhi sa:riviý po:šav khoti ja:n.

## 5.0. EXERCISES

1. Form ten questions of the following type, and supply appropriate answers for each.

\_\_\_\_\_ p'aṭhi \_\_\_\_\_ ta:m kəts \_\_\_\_\_ h'akh ?

2. Answer the questions given after the following passage.

kəši:ri manz yim ji:l čhi timan manz čhuni ḍal sa:riviý khoti  
boḍ ji:l. dapa:n čhi kəši:r čha ji:lav si:t' bəriṭh. du:ri  
du:ri p'aṭhi čhi lu:kh ji:l vučhini kəši:ri yiva:n. kəh ji:l  
čhi paha:ḍan p'aṭh ti. yiman paha:ḍan p'aṭh khasun čhu s'aṭha:  
muškil.

## Questions:

dal čha: kəši:ri h̃ind'av ĵi:lav manz̃i sa:rivi:y khot̃i bōḍ ĵi:l ?

kəši:ri čha: va:ryah ĵi:l ?

lu:kh k'ah karni čhi kəši:ri yiva:n ?

kəši:ri čha: kēh ĵi:l paha:ḍan p'aṭh ti ?

yiman ĵi:lan ta:m va:tun k'a:zi čhu muškil ?

pɪntsɪhim sabakh : gulmargi gatshun

Lesson Twenty-Five : going to Gulmarg

### 1. CONTEXTUAL FOCUS

This concerns a conversation on visiting Gulmarg, the available modes of transportation, and sights in and around Gulmarg. It is a favorite place with the tourists, and has the only skiing facilities in keši:r.

### 2. GRAMMATICAL FOCUS

The reduplicated verb paka:n paka:n 'walking, on foot' is introduced. The verbs sō:čun 'to think', gindun 'to play', and prɪtshun 'to ask, to inquire' appear.

### 3. LEXICAL FOCUS

Note the following lexical set.

kul'	trees
khelanmarig	Khilanmarg (place name)
go:lph	golf
gur'	horses



ṭangimarṭg	Tangamarg (place name)
ṭu:rist	tourist(s)
ḍa:kh bunglṭ	dak bungalow (see Notes)
divṭda:r	deodar (Cedrus deodara)
paka:n paka:n	walking, on foot
paha:ḍ	mountains
viziṭar	tourists
haṭṭ	huts

ašo:k : namaska:r mohanji:.

Greetings, Mohanji.

mohni : k'a: sə: va:ray čhivṛ ?

How are you ?

ašo:k : ahansə: va:ray.

Yes, all right.

mohni : vəniv kot vo:t kəši:ri hund sə:r ?

How is your sightseeing in Kashmir going?

ašo:k : vuni lagi kēh vakhṛt.

It will take some more time.

mohni : von' kot gətshiv ?

Where are you going next?

ašo:k : bi čhus sṛ:ča:n zi tre doh gatshihə: gulmargi.

I am thinking of going to Gulmarg for two or three days.

mohni : adi gətshiv. gulmarig čhi s'atha: ja:n ja:y. tohi  
čhavṛ khabar kithkan chi gatsha:n tot ?

Yes, why don't you go. Gulmarg is a very nice place.  
Do you know how one goes there?

prītshun

to ask

ašo:k : ti: Čhum prītshun kithikan Čhi gatsħa:n tot ?

That is what I have to ask (you). How does one go there?

a:sa:n

easy

khasun

to climb, to ride

ṭangimarg

Tangmarg (place name)

mohni : gulmargi gatshun Čhu baḍi a:sa:n. siri:nagri p'aṭhi  
kħesiv basi ṭangimarg ta:m.

It is very easy to go to Gulmarg. From Srinagar you  
take a bus up to Tangmarg.

intiza:m

arrangement

ašo:k : ṭangimargi p'aṭhi k'a: intiza:m Čhu ?

What arrangements are there from Tangmarg?

gur'an hund

of horses

paka:n paka:n

on foot

mohni : ṭangimargi p'aṭhi Čhi gulmargi tre mi:l. tati heki  
gur'an hund intiza:m kərith ya: heki paka:n paka:n  
gatshith tim tre mi:l.

From Tangmarg it is three miles to Gulmarg. From there, you  
can make arrangements for a horse, or you can cover those  
three miles on foot.

ašo:k : gulmargi k'ah Čhu ?

What is there at Gulmarg?

.

paha:das p'ath  
ʃa:y

up in the mountains  
spot

mohni : gulmarg ʃha paha:das p'aṭh baḍi khu:bsu:rath ʃa:y.

Gulmarg is a very attractive spot up in the mountains.

kul'

trees

ašo:k : gulmargi ʃha: kul' tɪ po:ʃ ?

Are there trees and flowers at Gulmarg?

ḍivḍo:r  
berith

deodar (tree)  
filled

mohni : ahanse: gulmarg ʃha ḍivḍa:ri kul'av si:t' berith.

Yes, Gulmarg is full of deodar trees.

viziṭar

visitor(s), tourists

ašo:k : tati ʃha: viziṭaran hāndi khə:tri ro:znuk intiza:m ?

Is there some arrangement for tourists to stay there?

ḍa:kh bungli  
tu:rist  
haṭi

dak bungalow  
tourist  
huts

mohni : ahansə: tati čhi va:rya:h ho:tal tɨ̃ tu:rist ha:ɨ̃. tati  
čhu akh ɖa:kh bunglĩ ti.

Yes, there are many hotels and tourist huts there.  
There is also a dak bungalow there.

ašo:k : bĩ ro:zĩ zĩ tre doh tati.

I expect to stay there for two or three days.

gindun	to play
go:lph	golf
kh'alanmarɨ̃g	Khilanmarg (place name)

mohni : a: tati gindiv go:lph beyi ɖətshiv kh'alanmarg.

While there, you will be able to play golf and also go to Khilanmarg.

ašo:k : kh'alanmarg ku:t du:r čhu gulmargi p'athɨ̃?

How far is Khilanmarg from Gulmarg ?

mohni : tre tso:r mi:l a:si. toh' ɖətshiv guris k'ath.

It should be three or four miles (from Gulmarg).  
You should go (there) on horseback.

ašo:k : ačha: bĩ ɖətshɨ̃ zəru:r gulmargi. namaska:r.

All right. I will definitely go to Gulmarg. Goodbye.

mohni : namaska:r.

Goodbye.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

#### 1.0. NOTES

1. gulmarig (Gulmarg; 8,500 feet above sea level) is twenty-eight miles from Srinagar. Some people claim that it was originally called gauri: marg, the meadow of Gauri, and that Yosuf Shah changed its name to gulmarig in 1581 A.D. It is a beautiful bowl-shaped meadow, two miles long and half a mile wide. One can have a clear view of the Nanga Parbat (26,660 ft.) and the Harmukh (16,890 ft.) from there.
2. kh'alanmarig (Khilanmarg; 10,000 feet above sea level) is about four miles from Gulmarg. It commands a beautiful view of the whole valley.
3. tāgimarig (Tangmarg) is four miles below Gulmarg, at the foot of the hill. Originally, the road was open only as far as Tangmarg. Beyond this point, one had to ride a pony or climb the pine covered path on foot.
4. tu:rist haṭi (tourist huts) are specifically built for visitors to Kashmir. They are located at the most scenic places, and provide good, inexpensive accommodations.

5. da:kh bungli (dak bungalow) is a rest house maintained by the State governments or the Central government. These provide reasonable accommodations with basic furnishings. Usually, food is also available there. The da:kh bungli have been called the inns of India (see HJ pp. 128-129).

## 2.0. GRAMMAR

## 2.1. Reduplication: Adverbial Function

In this lesson the following construction has been introduced:

tati hekiv gur'an hund intiza:m kərith ya: hekiv paka:n paka:n  
gətshith tim tre mi:l. In this construction, paka:n paka:n is a  
 reduplication of pakun 'to walk', and means 'on foot'. Such  
 reduplicative items, however, generally mean in the process of.  
 Consider, for example, asa:n asa:n '(in the process of) laughing'  
 and kh'ava:n kh'ava:n '(in the process of) eating'. In Kashmiri,  
 reduplication has two uses. First, it expresses continuation of  
 an act. Secondly, it expresses emphasis. (For further discussion  
 or examples, see RGK pp. 77-80.)

## 2.2. Emphatic Particles

The emphatic particles cover roughly the same semantic areas as  
 Hindi-Urdu hi: and bhi: and English only and too. They are used  
 with members of all word classes. Consider the following examples:

1. bᵢ parᵢ kita:b.

I shall read the book.

- 1a. bᵢy parᵢ kita:b.

Only I shall read the book (as opposed to others).

2. tse ʧay tsoṭ khen.

You have to eat bread.



2a. tse čhay tsočiy khen.

You have to eat only bread (as opposed to other things).

3. ši:li khasi saphe:d guri.

Sheela will ride a white horse.

3a. ši:li khasi saphe:disiy guri.

Sheela will ride only a white horse.

4. bi čhus dapa:n gatsi van'.

I think I should go now.

4a. bi čhus dapa:n gatshiy van.

I think I should go (emphatic) now.

## 3.0. VOCABULARY

## 1. NOUNS

intiza:m	arrangement
kul	tree
kh'alanmarig	Khilanmarg (place name)
go:lph	golf
ja:y	place
ṭāgimarig	Tangmarg (place name)
ṭu:rist	tourist(s)
ḍa:khṭar	doctor
ḍa:kh bungli	dak bungalow
davah ḍuka:n	pharmacy
diviḍa:r	deodar
viziṭar	visitor(s), tourists
haṭ	hut

## 2. VERBS

khasun	to climb
gindun	to play
pritiṭshun	to ask
sō:ṣun	to think

## 3. ADJECTIVES

a:sa:n	easy
bəriṭh	filled

## 4. ADVERBS

paka:n paka:n	walking, on foot
---------------	------------------

## 4.0. DRILLS

## 1. Construction under focus:

tati čhu akh ɖa:kha:nɪ tɪ beyi akh ho:ʈal (ti).

---

gulmargi čhu akh ɖa:khɽar tɪ beyi akh davah duka:n (ti).

ʈangimargi čhu akh soku:l tɪ beyi akh bas ste:nɖ (ti).

əmra:kədlɪ čha va:ryah na:vɪ tɪ beyi va:ryah basɪ (ti).

anathna:gɪ čha akh məʃi:d tɪ beyi akh mandar (ti).

habikədlɪ čhu akh vo:n' tɪ beyi akh dɔdɪvo:l (ti).

niša:tɪ čhi va:ryah phamva:rɪ tɪ beyi va:ryah bo:ni (ti).

## 2. Construction under focus:

gulmargi čha: ro:znuk kēh intiza:m ?

---

sava:l : dopmavɪ haz, gulmargi čha: ro:znuk kēh intiza:m ?

Java:b : ahanse:, gulmargi čhu ro:znuk intiza:m. tati čhi  
ho:ʈal tɪ beyi čhu ɖa:kh bunglɪ.

sava:l : dopmavɪ haz, pəhalga:mɪ čha: kh'anuk kēh intiza:m ?

Java:b : ahanmahra:, pəhalga:mɪ čhu kh'anuk ʃa:n intiza:m.  
tati čhi s'aṭha: ho:ʈal.

sava:l : dopmavɪ haz, niša:tɪ čha: ranɪnuk kēh intiza:m ?

Java:b : na haz, niša:tɪ čhuni ranɪnuk kēh intiza:m.

## 5.0. EXERCISES

1. Use the following in sentences:

čava:n čava:n, ana:n ana:n, rana:n rana:n, para:n para:n,  
votha:n votha:n.

2. Write a ten-fifteen sentence description of Gulmarg in Kashmiri.
3. Translate the following sentences into Kashmiri:

Is there any arrangement for study in that room?

I would like to know if there is a doctor near my house.

Yes, there are good cooking facilities in that house.

My friend Sheela told me that we could go on foot from Tangmarg to Gulmarg.

You (honorific) read that book; you will like it.

Ŗativuhim sabakh :           pəhəlgə:m gatshun  
Lesson Twenty-Six :       visiting Pahalgam

1. CONTEXTUAL FOCUS

This concerns a conversation on visiting Pahalgam, a tourist site about sixty miles from Srinagar. There is also a brief discussion of its surroundings and the facilities available at Pahalgam.

2. GRAMMATICAL FOCUS

Note the use of the reduplicated verb gatsha:n gatasha:n 'while going'.

3. LEXICAL FOCUS

Note the following lexical set.

ačhibal	Achabal (place name)
anathna:g	Anantnag (place name)
kokarna:g	Kokarnag (place name)
koh	mountain(s)
ĵangul	forest
ĵarni	stream(s)

na:lɪ	stream(s)
maṭan	Mattan (place name)
l'ədɪr	the Lidder River



pəhəlgə:m

ašo:k : namaska:r, mohanji:. k'a: sə: varay čhivī ?

Greetings, Mohanji. How are you?

mohnī : namaska:r, ahansə: va:ray.

Greetings, I am fine.

ašo:k : bi a:s yi prītshni ki pəhəlgə:m gatshnī khə:tri k'a:  
intiza:m čhu karun.

I came to ask what arrangements I have to make for  
going to Pahalgam.





pharikh

difference

ašo:k : pharikh k'ah čha ?

What is the difference?

kohas tal

at the foot of a mountain

na:lī

streams

ṽangal

forests

l'ədīr

Lidder River

mohnī : pəhəlga:m čhu kohas tal. tati čhi khu:bsu:rath  
l'ədīr tī beyi na:lī tī ṽangal.Pahalgam is at the foot of a mountain. There you have  
the beautiful Lidder and other streams, as well as forests.ašo:k : tati čha: ho:ṭal ?

Are there (any) hotels there?

mohnī : ahansə: va:ryah. beyi čhu tati ṭu:ristṭ havi:s tī  
ḍa:kh bunglī.Oh yes, many. Also, there is a tourist house there as  
well as a dak bungalow.

mumkin

possible

ašo:k : pəhəlga:mī čha: na:visə:r mumkin ?

Is it possible to go sight-seeing by a boat at Pahalgam?

te:z

fast

khatarna:kh

dangerous

mohni : na na:visə:r čhunī mumkin tik'a:zi lədir' čha bađi te:z  
tī khatarna:kh. tath manz heki nī na:v čəlith.

No, boating is not possible because the Lidder is a  
very fast moving and dangerous stream. It is difficult  
to row boats in it.

vučhin' la:yakh

worth seeing

ašo:k : ačha: pəhəlga:mas nəzdi:kh kami ĵa:yi čha vučhni la:yakh ?

All right, what places are worth seeing near Pahalgam?

gatsha:n gatsha:n  
anathna:g  
ačhibal  
kokarna:g  
maṭan

while going  
Anantnag (place name)  
Achabal (place name)  
Kokarnag (place name)  
Mattan (place name)

mohni : pəhəlga:m gatsha:n gatsha:n vučhiv anathna:g, ačhibal,  
kokarna:g tī maṭan.

On your way to Pahalgam, you will visit Anantnag, Achabal,  
Kokarnag, and Mattan.

kə:phi:

enough

ašo:k : tre tso:r doh čha: kə:phi: ?

Are three or four days enough (for the trip) ?

mohni : ahansə: adi k'a:.

Yes, of course.

aśo:k : aśha: diyiv ija:zath. namaska:r.

All right, permit me to leave. Goodbye.

mohni : namaska:r.

Goodbye.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

### 1.0. NOTES

1. ačhibal (Achabal) is a town about forty miles from Srinagar. It is claimed that the town was founded by King Aksha of Kashmir (486-426 B.C.). The garden of ačhibal was laid out by the Mughal Emperor Shahjahan's daughter, Jahanara. In the garden, there is a beautiful spring.
  
2. anathna:g (Anantnag; 5,240 feet above sea level) is a large town about thirty-four miles from Srinagar. anant means 'limitless' and na:g means 'springs'. It is also called Islamabad, a name given to it by Emperor Aurangzeb in 1664. In 1850, Maharaja Gulab Singh, the first Dogra ruler of Kashmir, changed the name back to anathna:g.
  
3. kokarna:g (Kokarnag) is about fifty miles from Srinagar. It is known for its springs and beautiful camping grounds.
  
4. l'ədār (the Liddar River) is the river that flows through the Liddar valley. The town of pəhəlgə:m is situated on its banks.

5. matan (Mattan) refers to the temple of Martandeshvara (the Sun god), which is now in ruins. It was built by the Kashmiri King Ramdeva (3005-2936 B.C.). Later, King Lalitaditya (699-735 A.D.) made certain additions to it. This temple is a remarkable work of ancient architecture.

6. pəhəlgam (Pahalgam; 7,000 feet above sea level) is sixty miles east of Srinagar. It is one of the main tourist attractions in Kashmir, and is known for its rivulets, mountains, and meadows. It is situated in the picturesque Liddar Valley.

## 2.0. GRAMMAR

2.1. The use of tal

In the construction pəhəlgə:m čhu kohas tal, tal is used in the sense of at the foot of a mountain. Consider the following uses of tal.

(a) in the sense of under

ši:lun pensali čhu kita:bi tal.

Sheela's pencil is under the book.

(b) in the sense of to get run over

akh bro:r gav mo:tras tal.

A cat was run over by a car.

(c) in the sense of to be under someone's authority

mohnas čhi sakhiṭ aphisaras tal p'ava:n kəm karin'.

Mohan has to work under a strict officer.

2.2. The use of doymi

In the construction pəhəlgə:m čhi bilkul doymi tarphi gatsha:n, doymi means 'another'. This is an extended meaning of this item. A high frequency meaning is 'second'. Consider the following example.

ši:li a:yi doymi laṭi.

Sheela came a second time.

## 3.0. VOCABULARY

## 1. NOUNS

ačhibal	Achabal (place name; see Notes)
anathna:g	Anantnag (place name; see Notes)
koh	mountain(s)
kəkarna:g	Kokarnag (place name; see Notes)
ʃangul	forest
ʃarni	stream(s), brook(s)
təlith o:lav	fried potatoes
naza:rɪ	scenery
na:lɪ	stream(s)
pharɪkh	difference
maṭan	Mattan (place name; see Notes)
ya:tri:	pilgrim(s)
l'ədɪr	the Lidder River

## 2. ADJECTIVES

kə:phi:	enough
khatarna:kh	dangerous
te:z	fast
mumkin	possible
muʃkil	difficult

## 3. ADVERBS

kə:phi:	enough
kapə:r'	in which direction
tal	under (see Grammar p. 460)
doymi	another (see Grammar p. 460)
bilkul	entirely

## 4.0. DRILLS

## 1. Construction under focus:

pəhəlga:mī čhu aki kismuk naza:rī tī gulmargi čhu beyi kismuk  
naza:rī.

sava:l : vɔlras manz čha: ɖalči hiši ga:ɖi ?

java:b : nasə:, vɔlras manz čha aki kismiči ga:ɖi tī ɖalas  
manz čha beyi kismiči ga:ɖi.

sava:l : ro:ganʃo:šas tī yakhni čha: akuy mazi ?

java:b : nasə:, ro:ganʃo:šas čhu aki kismuk mazi tī yakhni  
čhu beyi kismuk mazi.

sava:l : kəhvi tī ši:r' ča:y čha: aki: təri:ki bana:va:n ?

java:b : nasə:, kəhvi čhi aki təri:ki bana:va:n tī ši:r' ča:y  
čhi beyi təri:ki bana:va:n.



## 5.0. EXERCISES

1. Answer orally the questions given after the following passage.

pəhəlgə:m ʧhi anathna:gɪ kin' gatsha:n. amarna:th gatshnɪ  
brō:ʈh ʧhi ya:tri: pəhəlgə:m gatsha:n. pəhəlgə:m ʧhu sɔndar  
na:lav tɪ kul'av sɪ:t' bəriθ. lu:kh ʧhi ot ga:dɪ raʈni ti  
gatsha:n.

Questions:

pəhəlgə:m kapə:r' ʧhi gatsha:n ?

amarna:th gatshnɪ brō:ʈh kot ʧhi ya:tri: gatsha:n ?

pəhəlgə:m kami sɪ:t' ʧhu bəriθ ?

lu:kh k'ah raʈni ʧhi ot gatsha:n ?

2. Translate the following into Kashmiri.

Which way is Pahalgam from Anantnag?

damio:lav has one kind of taste, and təlith o:lav has another kind of taste.

Is there a doctor and a pharmacist in Gulmarg?

Yes, there is a doctor and also a pharmacist.

sato:vuhim sabakh : kə:ʃur ʃa:livo:l  
 Lesson Twenty-Seven : a Kashmiri shawl merchant

## 1. CONTEXTUAL FOCUS

This concerns a conversation with a traditional ʃa:livo:l (shawl merchant) about buying Kashmiri shawls. There is also a brief discussion of raphal shawls, paʃmi:nɪ shawls, k'amkha:b shawls, ʃahtu:s, and ring shawls.

## 2. GRAMMATICAL FOCUS

The following items are used: (i) kam'uk 'of which', kami kismik 'of what types', and kəh 'some'; (ii) measure words (e.g., gaz 'yard'). The following verbs and conjunct verbs appear: anun 'to bring', bihun 'to sit', tshā:dun 'to look for, to search for', and parva:yi a:sun 'to matter'. The superlative and comparative constructions are repeated.

## 3. LEXICAL FOCUS

Note the following lexical set.

k'amkha:bi	(a material used for shawls)
gaz	yard (measurement)
panah	width
pašmi:ni	pashmina (woolen material)
raphal	(a woolen material inferior to pashmina)
ringša:l	ring shawl
vɔzul	red
šahtu:s	superfine wool
ša:l	shawl
ša:livo:l (fem. _va:ʃen')	shawl merchant
sə:ḍ'	saree
saphe:d	white
hath	one hundred



Ṣa:livo:l t̥i aṣo:k

Ṣa:livo:l : sala:m haz, tohi k'ah gatshi ?

Greetings, sir. What are you looking for?

tshã:ḍun	to look for
ša:l	shawl
sə:d'	saree

ašo:k : bi čhus tshã:ḍa:n kə:šur ša:l ti sə:d'.

I am looking for a Kashmiri shawl and a Kashmiri saree.

bihun	to sit down
anun	to bring
sə:ri:	all
nəmu:nɪ	specimen(s), sample(s)

ša:livo:l : bihiv haz, bi anina:vɪ sə:ri: nəmu:nɪ.

(Please) have a seat. I shall arrange for all the samples to be brought out.

kam kam	which
kɪsmɪk'	(of) types

ašo:k : tchi kami kami kɪsmɪk' ša:l čhivɪ ?

What types of shawls do you have?

pašmi:nɪ	pashmina
raphal	(a woolen material inferior to pashmina)

ša:livo:l : asi čhi raphlɪk' ti pašmi:nɪk' ša:l.

We have shawls of raphal and of pashmina.

ašo:k : magar pašmi:nī a:si s'aṭha: drog ?

But pashmina must be very expensive?

ša:livo:l : ahanse: pašmi:nī čhu raphlī khotī drog.

Yes, pashmina is more expensive than raphal.

ašo:k : pašmi:nī khotī ja:n ti čha: kēh ?

Is there anything even better than pashmina?

k'amkha:bī

(an expensive material)

šahtu:s

(a superfine, woolen material)

ringša:l

ring shawl

ša:livo:l : ahan haz pašmi:nī khotī ja:n gav k'amkha:bī,  
šahtu:s tī ringša:l.

The k'amkha:b, šahtu:s, and ring shawls are more expensive than pashmina.

ašo:k : yim a:san baḍī drog'?

These must be very expensive?

ša:livo:l : ahanhaz, pašmi:nī khotī čhi drog'.

Yes, these are more expensive than pashmina.

kam'uk

of what

ašo:k : yi kam'uk ša:l čhu ?

What is this shawl made of?

ša:livo:l : yi čhu pašmi:nuk ša:l.

This shawl is made of pashmina.

ašo:k : yath ša:las čha s'aṭha: ja:n kə:m magar rang čhus ni  
ja:n. vozul ya: saphe:d ša:l čhuvṭi ?

This shawl has very fine embroidery on it, but the  
color is not good. Do you have a red or a white shawl?

hu that

ša:lṭvo:l : hu vozul ša:l čhuvṭi pasand ?

Do you like that red shawl over there?

ašo:k : am'uk rang čhum pasand magar ath čhaniṭ kə:m ja:n.

I like its color, but the work on it is not good.

ratsha:	a little
b'a:kh	another
kṭ:math	price

ša:lṭvo:l : ačha: b'a:kh ša:l ha:vo:vṭi magar kṭ:math čhus  
ratsha: z'a:dṭi.

All right, we will show you another shawl, but its  
price is a little higher.

agar	if
parva:y a:sun	to matter

ašo:k : agar ša:l a:si ja:n, kṭ:mtuk čhuniṭ pariva:y.

If the shawl is good, the price does not matter.

ša:livo:l : vučhiv haz, k'ah kə:m ti rang čhus !

See what embroidery and what color it has!

gaz

yards

ašo:k : a: yath čhi kə:m ti ti rang ti ja:n. yi kəts gaz čhu ?

Yes, this has good embroidery and good color, too.  
What is the length of this (piece)?

ša:livo:l : yi čhu tso:r gaz z'u:th.

This is four yards long.

panah

width

ašo:k : panah k'ah čhus ?

What is its width?

ša:livo:l : zi gaz.

Two yards.

ašo:k : yi čha: pašmi:nī kinī raphal ?

Is this pashmina or raphal?

bađi

very

ša:livo:l : yi čhu bađi ja:n pašmi:nī.

This is very fine pashmina.



ašo:k : yath ša:las ku:t čhu kī:math ?

How much does this shawl cost?

hath

hundred

ša:livo:l : yath ša:las čhu tre hath ropyi kī:math.

This shawl costs three hundred rupees.

ašo:k : ačha: bi h'amī yi.

All right, I will buy it.

kēh

some(thing)

ša:livo:l : beyi ma: haz heyiv kēh ?

Would you like to buy something else?

ašo:k : nahaz, az nī.

No, not today.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

### 1.0. NOTES

1. The shawl industry is one of the oldest industries in Kashmir. It can be traced back to the Ramayana and the Mahabharata period of Indian history. The valley of Kashmir is traditionally known for ša:l (shawls), ša:li: (paddy, da:ni), and šalgam (turnips, gogji). Kashmiri shawls are divided into two general categories:

kaniša:l, and amli:ša:l. A kaniša:l is woven on a loom in separate pieces, and then put together with great care so that it appears to be made of one piece. An amli:ša:l is embroidered, and the patterns are developed by the needlework. The pašmi:nī (pashmina) for an amli:ša:l is made by one person, and, afterwards, the embroidery is done by a rəphu:gar (embroiderer).

2. k'amkha:b, pašmi:nī, and raphal are the names of materials from which Kashmiri shawls are made.

3. šahtu:s and ringša:l are two of the most expensive types of Kashmiri shawls. A ringša:l is made of such delicate material, that the shawl can pass through the opening of a ring.

## 2.0. GRAMMAR

### 2.1. The uses of gatshun

The semantics of the verb gatshun 'to go' overlap the use of Hindi-Urdu ho:na and ja:na:. We have already used it in the sense of 'to go'. Note the following use.

to want

tse k'ah gatshi: ?

What do you want?

The number of its uses is large. The following list of compound verbs, in which gatshun functions as an operator, is illustrative.

kəriθ gatshun	to finish (work, etc.)
gəliθ gatshun	to melt off
diθ gatshun	to give
məriθ gatshun	to die
vəθiθ gatshun	to stand
vud̥iθ gatshun	to fly away

(See also RGK pp. 277-278.)

## 3.0. VOCABULARY

## 1. NOUNS

kisim	type
k'amkha:bi	(name of a material)
ka:pi:	notebook
gaz	yard(s)
tu:p'	cap
təkyi	cushion
nəmu:ni	specimen(s), sample(s)
panah	width
pardī	curtain(s)
pašmi:ni	pashmina
raphal	(name of a material)
ringša:l	ring shawl
šahtu:s	(a superfine, woolen material)
ša:l	shawl(s)
sə:d'	saree
hath	hundred

## 2. VERBS

anun	to bring
gatshun	to go, to want
tsā:dun	to look for
bihun	to sit down

## 3. CONJUNCT VERBS

pari<sup>1</sup>va:y a:sun                      to matter

## 4. COMPOUND VERBS

kerith gatshun                      to finish (work, etc.)

gəlith gatshun                      to melt off

dith gatshun                      to give

mərith gatshun                      to die

vəthith gatshun                      to stand

vudith gatshun                      to fly away

## 5. ADVERBS

kam kam                      who, which

kēh                      some

baḍi                      very

## 4.0. DRILLS

## 1. Construction under focus:

yath śa:las čha s'aṭha: ʃa:n kə:m magar rang čhus ni ʃa:n.

---

Note the following constructions, and then construct ten sentences similar to these, by substituting new items for those which have been underlined in the construction under focus, above.

huth na:vi čhi s'aṭha: ʃa:n pardɨ magar təkʏi čhis ni ʃa:n.

yath śa:las čhu s'aṭha: ʃa:n rang magar kə:m čhas ni ʃa:n.

yemis ko:ri čhu s'aṭha: ʃa:n ph'aran magar ʈu:p' čhas ni ʃa:n.

yemis ləḍkas čha s'aṭha: ʃa:n ka:pi: magar pensali čhus ni ʃa:n.

## 5.0. EXERCISES

1. Write a ten sentence theme about Kashmiri shawls in Kashmiri.

2. Use the following in sentences: vətha:n vətha:n, kh'ava:n  
kh'ava:n, tula:n tula:n, para:n para:n, le:kha:n le:kha:n.

# 28

aṭho:vuhim sabakh : hazrathbal gatshun

Lesson Twenty-Eight : visiting Hazratbal

## 1. CONTEXTUAL FOCUS

A conversation on visiting the mosque at Hazaratbal, ten miles from downtown Srinagar. The mosque, in which a sacred hair of the Prophet Mohammad is preserved, is situated on the western bank of Dal Lake. It was built by Shah Jehan, and is an excellent blend of Mughal and Kashmiri architecture.

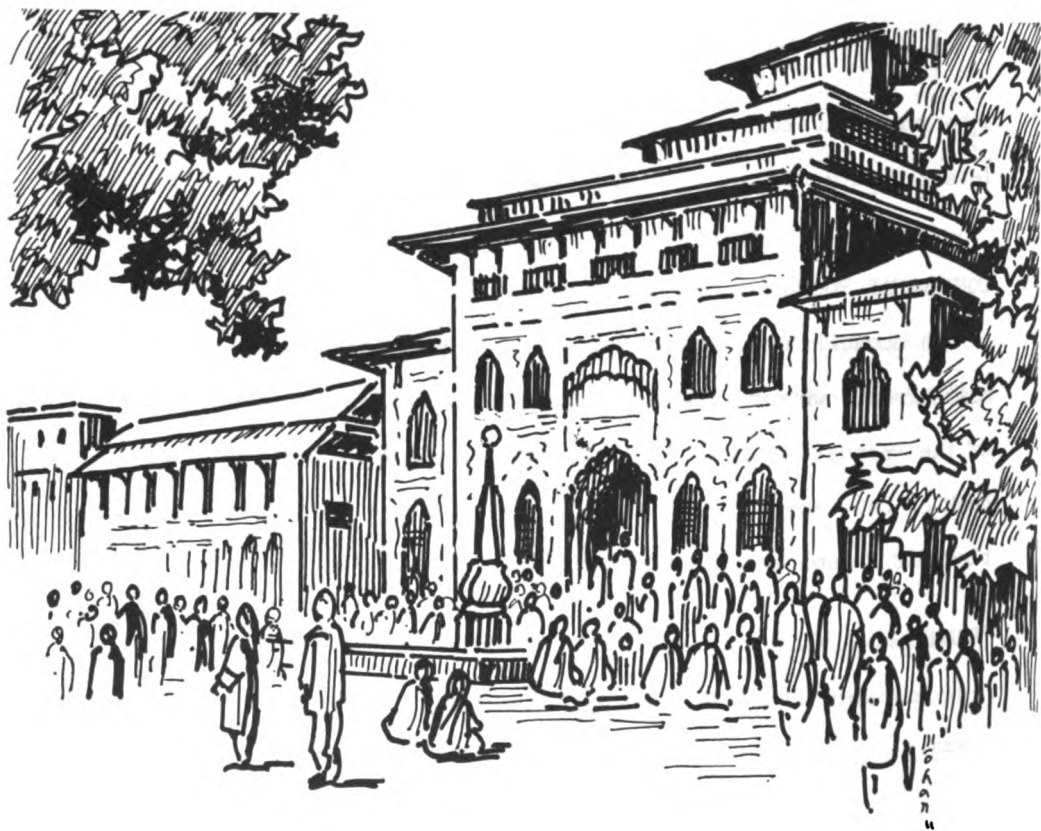
## 2. GRAMMATICAL FOCUS

Note the use of niš 'near' and kat'ath 'where'. The verb n'ama:z parin 'to offer prayers' appears.

## 3. LEXICAL FOCUS

Note the following lexical set.

hazrat mahmad	Prophet Mohammad
ṭumah	Friday
misarma:n	Muslims
mo:yiva:l	the (sacred) hair
meši:d	mosque
n'ama:z	Muslim prayer



hazrathbal



ašo:k : he:, ʈeksi:va:l'a:.

Hello there, taxi driver!

teksi:vo:l : k'a: haz.

Yes, sir.

hazrathbal

Hazratbal (a well-known mosque)

ašo:k : asi ʈhu gatshun hazrathbal. ku:t du:r ʈhu ?

We want to go to Hazratbal. How far is it (from here)?

yeti p'aṭhɪ

from here

teksi:vo:l : yeti p'aṭhɪ ʈhu hazrathbal pẽ:tsh ʃe mi:l du:r.

From here, Hazratbal is about five or six miles.

ašo:k : ku:t haz vakhɪt lagi ?

How long will it take?

teksi:vo:l : bas haz, pandah vuh minaṭh lagan.

(It) will take just fifteen or twenty minutes.

kat'ath

where

ašo:k : hazrathbal kat'ath ʈhu ?

Where is Hazratbal located?

nigi:n	Nigin Lake
niš	close to, near
kašmi:r	Kashmir
nəz'di:kh	near

tekxi:vo:l : hazratbal čhu nigi:nas niš kašmi:r yuniwersiti:  
nəz'di:kh.

Hazratbal is close to Nigin Lake near Kashmir University.

ašo:k : hazratbali k'ah čhu ?

What is there at Hazratbal?

məši:d	mosque
yot	where
ɟuməh	Friday
mɨsarma:n	muslims
n'ama:z parin'	to offer prayers
mo:yiva:l	hair
hazrat mahmad	Prophet Mohammad

tekxi:vo:l : hazratbali čha məhšu:r məši:d yot prath ɟuməh  
mɨsarma:n n'ama:z parni čhi gatsha:n. tati čhu  
hazrat mahmdun mo:yiva:l ti.

There is a famous mosque at Hazratbal where Muslims go each Friday to offer prayers. There is also the (sacred) hair of the Prophet Mohammad.

ašo:k : hazratbal čha: ɖalɨkis bəthis p'aθ ?

Is Hazratbal on the bank of Dal Lake?

tekxi:vo:l : na, hazratbal čhu nigi:nɨkis bəthis p'aθ.

No, Hazratbal is on the bank of Nigin Lake.

ašo:k : tot čha: gatsha:n siriph ṭeksi: ya: ṭāgas k'ath ?

Can one go there only by taxi or tonga?

teksi:vo:l : na haz tot čhi lu:kh šika:ri k'ath ti gatsha:n.

No, people go there by shikara, too.

ašo:k : šika:ri k'ath ku:t ka:l čhu laga:n ?

How long does it take to go there by shikara?

teksi:vo:l : əmra:kədli p'aṭhi čhi laga:n zi tre ganṭi.

From Amira Kadal, it takes two or three hours.

t'u:t

that much

ašo:k : na, asi čhuni t'u:t vakhi:t. əs' gatshav ṭeksi: k'ath.

No, we do not have that much time. We shall go by taxi.

teksi:vo:l : ətsiv haz.

Please, get in.

ašo:k : ačha: pəktiv.

All right! let's go!

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

### 1.0. NOTES

1. hazrathbal (Hazratbal) is a Muslim shrine situated on the western bank of Dal Lake. This shrine is well-known, because Hazrat Mohammed's sacred hair is preserved in it.
2. hazrat mahmad (Hazrat Mohammed, 570?-632 A.D.) is the founder-prophet of Islam.
3. kašmi:r yuniversiṭi: (Kashmir University) was founded in 1947. The campus is situated on Nigin Lake.
4. The term mo:yiva:l refers to the sacred hair of Hazrat Mohammed which is preserved in the Hazratbal Mosque (see above).
5. The n'ama:z is the Muslim prayer. On each Friday, a large congregation of Muslims assembles in the Hazratbal Mosque to offer their n'ama:z.

## 2.0. GRAMMAR

## 2.1. Compounding

By the term compound is meant a combination of two or more free forms which are reduction of a particular syntactic construction. Thus, batṛi ku:r 'a Kashmiri Pandit' + 'daughter' is understood as batṛi sinz ku:r 'the daughter of a Kashmiri Pandit', and vaticharič 'road' + 'expense' is understood as vati khə:tri kharič 'travel expense'. Consider, on the other hand, phəzu:l kharič 'waste' + 'spending' which is understood in su insa:n yus phəzu:l čhu kharča:n as 'that person who wastes money'. A large number of compounds have a different contextual meaning than the meaning of constituent lexical items. (For further discussion and illustrations, see RCK, pp. 69-76.)

The compounds of Kashmiri, like the rest of its lexical stock, have mainly come from the following sources.

## (a) Sanskrit, e.g.,

para:di:n 'dependent'; du:r darši: 'farsighted'.

## (b) Persian (Arabic), e.g.,

galat phəhmi: 'misunderstanding'; gə:rva:žib 'improper'.

## (c) Hindi-Urdu, e.g.,

khulam khuli 'openly'.

## (d) English, e.g.,

hedma:star 'headmaster'; ovarko:th 'overcoat, greatcoat'.

## 2.2. Pronouns VI: Distributive Pronouns

Distributive pronouns are formed by reduplication. Consider, for example, the following:

### yus-yus

yus yus ləḍki kəʃi:ri gatshi su vəthiv thod.

Those boys who will go to Kashmir (should) stand up.

### kə:si-kə:si

agar tse yim tsũ:ṭh' khoʃ čhiy ni kara:n kə:si kə:si  
bə:gir.

If you do not like these apples, distribute them  
among some people.

### yemis-yemis

yemis yemis ča:y gatshi su bihiv kurs'añ p'aṭh.

Those who want tea (should) sit in the chairs.

## 3.0. VOCABULARY

## 1. NOUNS

kat'ath	where
Ĵumah	Friday
nigi:n	Nigin Lake
n'ama:z	Muslim prayer
misarma:n	Muslim(s)
mo:yiva:l	(sacred) hair
hazrat mahmad	Prophet Mohammad

## 2. CONJUNCT VERBS

n'ama:z parin'	to offer a <u>n'ama:z</u> , to pray
----------------	-------------------------------------

## 3. ADVERBS

t'u:t	that much
nəz'di:kh	near
niš	near
yot	where

## 4.0. DRILLS

## 1. Construction under focus:

asi čhini ti:t' pē:si, asi gatshi šroŷ kã:gir.

---

asi čhuni t'u:t vakhāt, əs' čamav siriph ča:y.

asi čhuni t'u:t dōd, əs' dimo:vi kə:šir ča:y.

asi čhini ti:t' gola:b, əs' dimo:vi pampo:š.

asi čhini ti:t' šur', asi gatshi lokuṭ maka:ni.

## 2. Construction under focus:

bas haz, pandah vuh mināṭh lagan.

---

sava:l : yath ku:t haz vakhāt lagi ?

Java:b : bas haz pandah vuh mināṭh lagan.

sava:l : ča:yi ku:t haz dōd lagi ?

Java:b : bas haz akh zi kilo: lagan.

sava:l : yakhni ku:t haz za:mutdōd lagi ?

Java:b : bas haz tre tso:r kilo: lagan.

sava:l : ph'aran bana:vnas ku:t haz kapur lagi ?

Java:b : bas haz tso:r pē:tsh mi:ṭar lagan.



## 5.0. EXERCISES

1. Translate the following into Kashmiri.

I walked ten to twelve miles from Pahalgam and found a spring there. I also found many trees there. The water was very clear. I liked the scenery very much. I could see the mountains, too.

2. Answer orally the questions given after the following passage.

gulmarg ħhanĩ siri:nagrĩ p'aṭhĩ z'a:dĩ du:r magar hazrathbal  
 ħhu siri:nagras manz. hazrathbal ħhi misarma:n prath ħumah  
 n'ama:z parni gatsha:n. kēh ħhi gatsha:n na:vi k'ath tĩ kēh  
 ħhi paka:n paka:n gatsha:n. va:ryah ħhi ṭā:gan tĩ basan  
 k'ath ti gatsha:n.

Questions:

hazrathbal ħha: siri:nagras manz kinĩ gulgargi manz ?

hazrathbal kar ħhi lu:kh gatsha:n ?

hazrathbal kam ħhi gatsha:n ?

hazrathbal k'ah karni ħhi lu:kh gatsha:n ?

hazrathbal ħha: lu:kh siriph paka:n paka:n gatsha:n ?

kunṭrihim sabakh : tulimul gatshun  
Lesson Twenty-Nine : visiting tulimul

1. CONTEXTUAL FOCUS

A conversation on visiting the Hindu temple tulimul located near Gandarbal about twenty miles from Srinagar. It is also called khi:rbhava:ni:.

2. GRAMMATICAL FOCUS

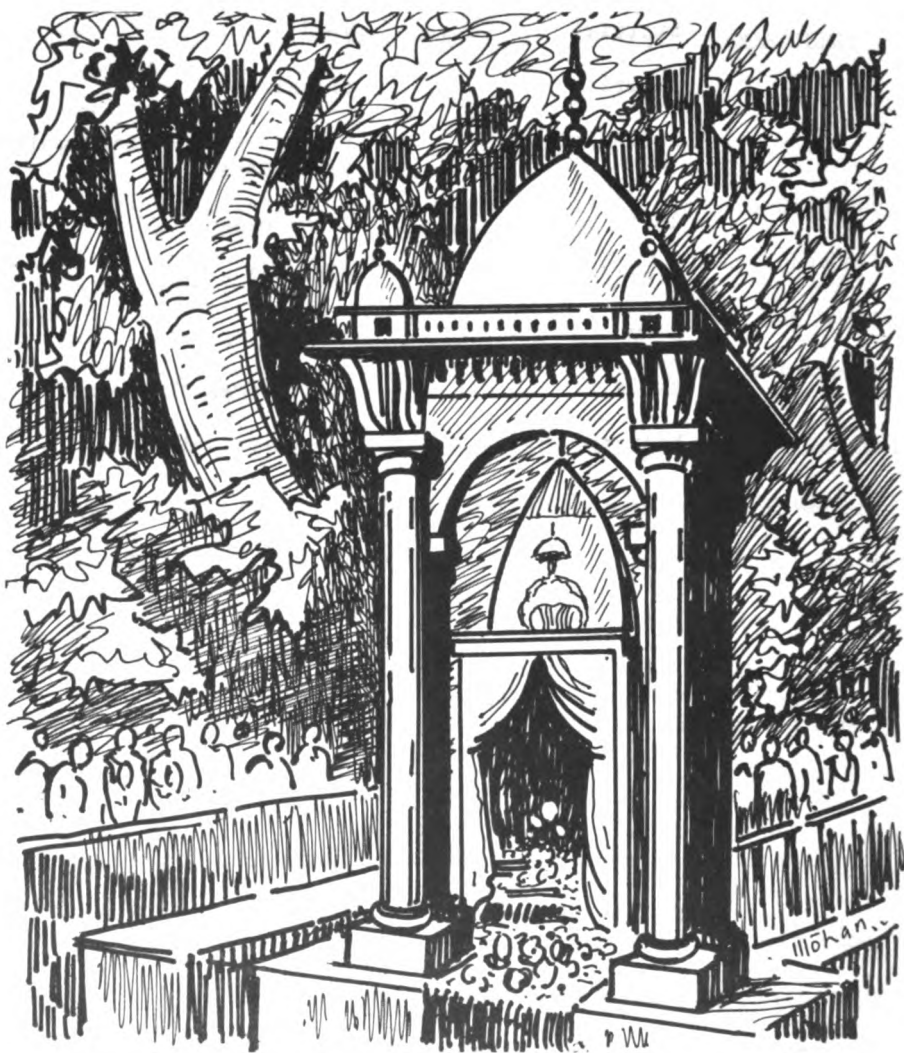
The following verbs appear: atsun 'to enter', kinun 'to sell', šra:n karun 'to take a bath', and tra:vun 'to pour'.

3. LEXICAL FOCUS

Note the following lexical set.

kand	(cone-shaped sugar candy)
khir	rice pudding
tir(ṭ)th	shrine, holy place
duka:n	shop(s)
na:g	spring
pu:zah	Hindu worship

bagivēti:	goddess
bati	food, rice
bavēni:	Hindu Goddess
mu:rti:	idol
ya:tri:	pilgrim(s)
rētāndi:ph	(saucer-shaped, ritual lamp) (see Notes)
luči	fried bread
šra:n	(ritual) bath
s'un	cooked vegetable, meat, etc.
hēlvā	Indian English <u>halva</u>
halvo:y	sweetmeat seller



tulimul : mandar ti mu:rti:

yi:t'

so many

mohni : namaska:r ašo:kji:. toh' kati ə:sivi yi:t'an dohan ?

Greetings, Aso:k. Where have you been all these days?

ašo:k : namaska:r, mohanji:. bi o:sus sə:r kara:n.

Greetings, Mohan. I have been sight-seeing.

mohni : ačha: k'ah k'ah vučhvi tohi ?

Well, what (places) did you see?

ašo:k : bas tre tso:r ja:yi. me vučh hazrathbal, dal, gulmarig  
ti pəhəlgam. bi čhus sō:ča:n tulimul gatshihə:.

Just three or four places. I saw Hazratbal, Dal Lake,  
Gulmarg, and Pahalgam. I am (now) thinking of visiting  
tulimul.

mohni : a: gətshiv su gav s'aṭha: ja:n.

Yes, you (must) do that.

ašo:k : ahansə: bi a:s tohi niš tamiči: kath karni. yi  
vən'u:m tulimul ku:t du:r čhu yeti p'aṭhi ?

Yes, that's what I came to talk to you about. Tell me,  
how far is tulimul from here?

pandah mari  
tithipə:ṭh'

about fifteen  
(in) that way (manner)

tulimul is about fifteen miles away, but it is not difficult to get there. From Amira Kadal both buses and tongas (horse carriages) go there. Many people go there in a boat (dū:gi), but that takes a lot of time.

Can one return the same day, or does one stay there overnight?

Yes, many people go there in the morning and return in the evening. But they also have provisions there for staying overnight.

Tell me, what is tulimul famous for?

tirīth  
 bava:ni:  
 mu:r̥ti:  
 na:g

shrine  
 Bhava:ni:, a Hindu Goddess  
 idol  
 spring



mu:r̥ti:

mohni : bi vano:vi tohi. tulimul ŋhu hend'an hund mehšu:r  
 tirīth. tati ŋha bava:ni: hanz mu:r̥ti: na:gas manz.

I will tell you. tulimul is a famous shrine of the  
 Hindus. There is an idol of the goddess bhava:ni:  
 there, in the middle of a spring.

pu:zah

worship

ašo:k : ath mu:r̥ti: čha: lu:kh pu:zah kara:n ?

Do people worship this idol?

ya:tri:

kand

r̥et̥indi:ph

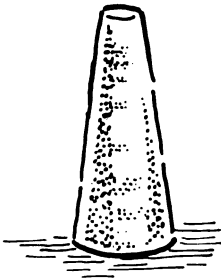
za:lun

pilgrims

(cone-shaped sugar candy)

(small saucer-shaped oil lamp) (see Notes)

to light



kand



r̥et̥indi:ph

mohni : a: ath mu:r̥ti: čhi hend' pu:zah kara:n. ya:tri: čhi  
na:gas d̥od t̥i kand tra:va:n beyi čhi r̥et̥indi:ph za:la:n.

Yes, the Hindus worship this idol. The pilgrims pour  
milk into the spring, drop sugar candies (kand) into it,  
and light a r̥et̥indi:ph.



baṭi

Kashmiri Pandit(s)

aṣo:k : tulimul čha: siriph kə:šir' baṭi gatsha:n ?

Do only Kashmiri Pandits go to tulimul?

mohni : ha: nasə:, Həndusta:niči prath ja:yi p'aṭhi čhi hend'  
ti sikh yiva:n. tulimul čhi kēh māsarma:n ti gatsha:n.

Oh no, Hindus and Sikhs come there from every part of  
India. Some Muslims also go to tulimul.

šra:n karun

to take a bath

aṣo:k : andar atsini brō:ṭh čha: ya:tri: šra:n kara:n ?

Do the pilgrims take a bath before entering (the shrine)?

godi

first

palav

clothing

bandila:vun

to change

mohni : ahansə: ge:ṭas niš čhu godi sa:riniy šra:n karun a:sa:n.  
pati čhi palav badilə:vith ya:tri: andar atsa:n.

Yes, near the gate everybody has to take a bath. After  
taking the bath, pilgrims change their clothes and enter.

aṣo:k : ačha: tati čha: kh'anuk intiza:m a:sa:n ?

Well, is there any arrangement for food there?

halivə:y	sweetmeat sellers
duka:n	shops
kinun	to sell
luči	(fried, <u>chapati</u> -like bread)
həlvı̃	<u>halva</u>
khir	rice pudding
s'un	vegetables, etc. (see Notes)
sa:ma:nı̃	ingredients

mohnı̃ : ahansə: adı̃k'ah. tati čhi s'aṭha: halivə:y duka:n. tim  
 čhi kına:n luči, həlvı̃, khir, batı̃ tı̃ s'un beyi čhi tim  
 pu:za:yi hund sa:ma:nı̃ ti kına:n.

Yes, there are many halivə:y shops. They sell luči, həlvı̃,  
 rice pudding, and cooked rice and vegetables. They also  
 sell (various) ingredients for the worship (puja).

ašo:k : tulı̃mul' kin' čha: beyi kāh ḡa:y vučhin' la:yakh ?

On the way to tulı̃mul, is there any other place  
 worth seeing?

mohnı̃ : a: zı̃ tre ḡa:yi čha s'aṭha: ḡa:n.

Yes, there are two or three very nice places.

ašo:k : kami ?

Which are they?

bəḍ məši:d	the Big Mosque
tamipatĩ	after that
v'atsa:rna:g	Vicharnag (place name)
ḡā:darbal	Gandarbal (place name)

mohni : bəd məʃi:d čha yeti p'aṭhi s'aṭha: nəzdi:kh. tamipati  
 čhi v'atsa:rna:g ti gā:darbal.

The Big Mosque is very near here. After that, there  
 are two places, Vicharnag and Gandarbal.

ašo:k : v'atsa:rna:gi ti gā:darbali k'ah čhu ?

What is there at Vicharnag and Gandarbal?

s'and  
 kədil

the River Sindh  
 bridge

mohni : v'atsa:rna:g čhu hend'an hund tiriṭh. tati čhu akh na:g.  
 gā:darbali čhi lu:kh sendi bəthis p'aṭh batī kh'ava:n.  
 yi čha baḍi sondaṛ ja:y. tati gatshi kədlas niš zəru:r  
 rukun.

Vicharnag is a place of pilgrimage for the Hindus, and  
 there is a spring there. People eat their food at  
 Gandarbal on the banks of the River Sindh. It is a  
 beautiful place and you must stop there by the bridge.

yith

after returning

ašo:k : ačha: bi samikho:vi tohi tulimuli yith. namaska:r.

All right, I shall meet you after returning from  
tulimul. Goodbye.

mohni : namaska:r.

Goodbye.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

### 1.0. NOTES

1. bavə:ni: (Skt. bhava:ni:) refers to the Hindu Goddess Bhavani, consort of Lord Shiva. She is also considered an incarnation of ṣakhti: (energy).
2. gā:darbal (Gandarbal) is a small town about fourteen miles from Srinagar. It is situated in the Sindh Valley, and the River Sindh passes through the town.
3. A halivo:y is a traditional Hindu dōdivo:l who usually sells milk, yogurt, and cheese. Sometimes, he also sells such snacks as samo:sī and mathi. The term is also used for a mitha:yivo:l who sells typically Indian sweetmeats. A person who sells only snacks, such as pako:ri and nadīr'mōjī, is called a mōjigor by the Muslims.
4. A luč is a puri-like fried bread which is generally sold by halivo:y at tulimul.
5. A na:g is a spring. In Kashmir, it is either part of a temple, or is a site considered as having special significance.

6. A rət̪ɪndi:ph is a saucer-shaped, earthen lamp which has a cotton wick dipped in ghee. It forms an important part of the arti: in a temple.
7. s'and (Sindh) refers to the River Sindh.
8. s'un refers to any cooked dish of vegetables or meat. In a restricted sense, it means a non-vegetarian dish, e.g., ʃi:l̪i ʃhani s'un kh'ava:n 'Sheela does not eat meat'.
9. tul̪ɪmul (Khirbhavani) is a sacred Hindu shrine. It is about one mile from gā:darbal (see above). There is a na:g (spring) there, and in the middle of it there is a small temple to the goddess Bhavani. It is claimed that the color of the water in the na:g changes frequently. It is considered auspicious to visit the temple on the 8th and 15th day of the bright fortnight of any month of the Kashmiri lunar calendar (especially of ze:ʈh, May-June).
10. tir̪ɪth refers to a Hindu place of pilgrimage.
11. v'atsa:rna:g is a small town on the way to tul̪ɪmul. In a sense, it is a suburb of Srinagar.

## 2.0. GRAMMAR

2.1. The use of h'akun

In this lesson the construction əkis dohas manz ʔha: va:pas h'aka:n yith appears. The semantic range of h'akun 'to be able to' is roughly the same as that of the Hindi-Urdu verb, sakna:. It suggests potential and capability.

2.2. Indefinitizers of Numerals: marɨ

In this lesson, marɨ in the construction tulɨmul ʔhu mi:l pandah marɨ du:r (tulɨmul is about fifteen miles away) functions as a numeral indefinitizer. It is used to indefinitize distance, as in the above example, and also to indefinitize quantity, e.g.,

tsũ:th' pandah marɨ di:tav.

Give me about fifteen apples.

## 3.0. VOCABULARY

## 1. NOUNS

astha:n	sacred place(s)
kəd̪ɪl	bridge(s)
kand	(cone-shaped sugar candy)
khir	rice pudding ( <u>khi:r</u> )
gã:darbal	Gandarbal (place name; see Notes)
ge:t̪	gate(s)
tir̪ɪth	shrine(s)
duka:n	shop(s)
na:g	spring(s) (see Notes)
palav	clothing
pu:zah	worship
bəḍ məʃi:d	the Big Mosque
baṭi	Kashmiri Pandit(s)
bavə:ni:	goddess Bhavani (see Notes)
mu:r̪ti:	idol(s)
ya:tri:	pilgrim(s)
rət̪ɪndi:ph	(a saucer-like earthen lamp; see Notes)
ra:th	night
luṣ̌	( <u>puri</u> -like bread; see Notes)
v'atsa:r̪na:g	Vicharnag (place name; see Notes)
ʃa:m	evening
sub̪iħan	morning
s'un	(a cooked dish; see Notes)

həlvi

Hindi-Urdu, halva

halivo:y

confectioner (see Notes)

## 2. VERBS

kinun

to sell

za:lun

to light, to burn

badla:vun

to change

## 3. CONJUNCT VERBS

šra:n karun

to take a bath, to give a bath

## 4. ADJECTIVES

yu:t

this much

## 5. ADVERBS

kamikhə:tri

what for

godi

first

tamipati

after that

tithipə:th'

in that manner, that way

niš

near

yi:t'

so many



## 4.0. DRILLS

## 1. Construction under focus:

(ačha:) bi samkho:vi tohi tulimuli yith.

---

sava:l : toh' kar diyiv me su či:z ?

Java:b : bi dimo:vi tohi su či:z gulmargi yith.

sava:l : toh' kar parnə:viv me ?

Java:b : bi parna:vath tsi ča:y čath.

sava:l : toh' kar ni:riv ?

Java:b : bi ne:ri batı kh'ath.

sava:l : toh' kar vəniv me so kath ?

Java:b : bi vano:vi tohi so kath niša:ti yith.

## 2. Construction under focus:

tulimul čhi kēh misarma:n ti gatsha:n.

---

amarna:th čhi kēh vizitar ti gatsha:n.

šə:kra:ča:r čhi kēh šur' ti khasa:n.

hazrathbal čhi kēh baṭi ti gatsha:n.

varimuli čhi kēh sikh ti basa:n.

šemi čhi kēh ladə:kh' ti ro:za:n.

## 5.0. EXERCISES

1. Translate the following into Kashmiri.

I have seen five or six places in Kashmir, but I have not seen tulimul. I think I will go there before I leave for Delhi. I am leaving for Delhi in two or three weeks. I will go by bus to Jammu. I do not think that Jammu is more than two hundred miles from here.

2. Write a short paragraph in Kashmiri on tulimul.
3. Answer orally the questions given after the following passage.

tulimul Ćhu hend'an hund tirith ti hazrathbal Ćhu misarma:nan hund astha:n. magar hend' Ćhi hazrathbal ti gatsha:n ti misarma:n Ćhi tulimul ti gatsha:n. agar toh' hazrathbal gatshni khə:tri təkxi: kəriv toh' hektiv niša:th, ša:līmə:r ti Ćəšmayšə:hi: ti vuĆhith. pə:tsh šə ganṭi lagnav kul. tulimul gatshnas ti tati pu:zah karnas Ćhu vakhiṭ laga:n.

Questions:

tulimul kuhund tirith Ćhu ?

hazrathbal Ćha: siriph misarma:n gatsha:n ?

təkxi: manz hazrathbal gatshni si:t' k'ah phə:ydi Ćhu ?

tulimuli kath Ćhu vakhiṭ laga:n ?

# 30

triḥim sabakh : amarna:th gatshun  
 Lesson Thirty : visiting the Amarnath Cave

## 1. CONTEXTUAL FOCUS

A conversation on visiting the Amarnath Cave. This cave is situated at a height of more than twelve thousand feet above sea level. Around the month of August, it attracts religious-minded Hindus from all over India (see Notes).

## 2. GRAMMATICAL FOCUS

Note the use of gav na: (see Notes). The classifier sa:sibed 'thousands' is introduced. The verbs p'on 'to have to' and mazi yun 'to enjoy' appear.

## 3. LEXICAL FOCUS

Note the following lexical set.

ko:tar	pigeon(s)
goph	cave
gur	horse

ḍā:ḥ	palanquin, stretcher
ḍa:khṭar	doctor
davah	medicine
palav	clothing
puli:s	police
Ṣavil'āg	Shiva lingam
sarka:r	government
sa:d	saint



amarna:th : goph t<sub>i</sub> l'āg

ašo:k : namaska:r mohanji:. k'a: sə: va:ray čhivī ?

Hello, Mohan. How are you?

mohnī : namaska:r. ahanse: va:ray. toh' kar ə:vī tulīmuli  
p'aṭhī ?

Hello. (Yes) I am fine. When did you return from  
tulīmul?

azkal

these days

ašo:k : bī a:s ra:th. azkal čhu amarna:th gatshnuk vakhīt.  
bī čhus sō:ča:n bī ti gatshī amarna:th. ku:t sə: du:r  
čhu ?

I came yesterday. This is the time (for me) to visit the Amarnath  
Cave. I am thinking of going there. How far is it?

mazī yun

to enjoy

mohnī : amarna:th čhu siri:nagrī p'aṭhī lagbag šī:th mi:l.  
gatshiv s'aṭha: mazī yi:vī.

Amarnath is about eighty miles from Srinagar. Go, you  
will enjoy it very much.

ašo:k : tot kithīkan čhi gatsha:n ?

How does one go there?

džə:ʃ

stretcher

mohni : siri:nagri p'athi ċhi basi k'ath pəhəlgam gatsha:n.  
pəhəlgam:mi p'athi ċhi guris ya: dā:ji k'ath gatsha:n.

One goes by bus up to Pahalgam, and from Pahalgam you may go on horseback or on a stretcher.

ašo:k : ki:t' lu:kh ċhi gatsha:n ?

How many people go there?

sa:sibəd'	thousands
sarka:r	government
sa:d	sadhus, holymen

mohni : ha: sa:sibəd'. Məndusta:niċi prath ċa:yi p'athi ċhi  
lu:kh yiva:n. va:ryah sa:d ti ċhi gatsha:n. sarka:r  
ċhu prath ċi:zuk intiza:m kara:n.

Oh, thousands. They come from all parts of India. A large number of sadhus also go there. The government makes arrangements for everything.



sa:d





š̌i:ňi p̌eṭh' over the snow

mohňi : ahansə: s'aṭha: muškil. š̌i:ňi p̌eṭh' čhu p'ava:n pakun.

Yes, very difficult. One has to walk over snow.

aš̌o:k : amarna:th ǩi:tis thaziraz p'aṭh čhu ?

At what elevation is Amarnath located?

phuṭh feet

mohňi : lagbag truvah sa:s phuṭh.

About thirteen thousand feet.

koh mountain(s)

aš̌o:k : kohas p'aṭh k'ah čhu ?

What is there on the mountain top?

goph cave

mohňi : amarna:th hasə: čhu akh tiřiṭh. kohas p'aṭh čhu akh na:g  
ťi goph. gophi atšiňi břo:ṭh čhi sə:ri: yā:tri: na:gas  
manz š̌ra:n kara:n.

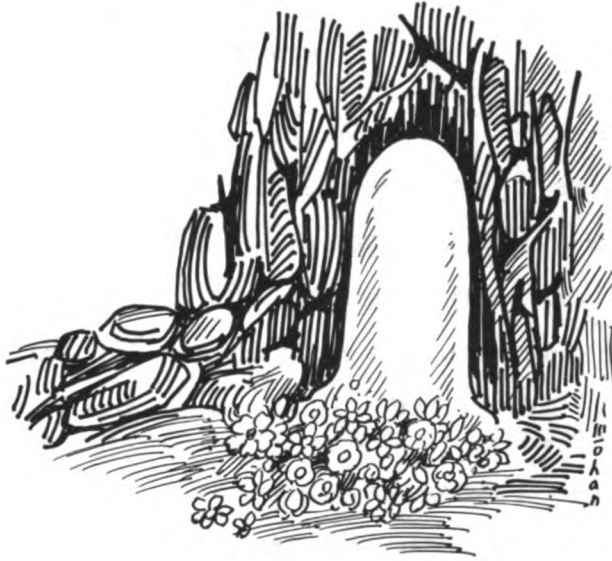
Amarnath is a place for pilgrimage. There is a spring and  
a cave on the top of the mountain. Before entering the  
cave, all the pilgrims take a bath in the spring.

aš̌o:k : gophi manz k'ah čhu ?

What is inside the cave?

šavil'āg  
ko:tar  
ju:r'

Shiva lingam  
pigeons  
pair



šavil'āg

mohni : dapa:n čhi šra:vnī punim doh čhu gophi manz ši:nuk  
šavil'āg bana:n yath sə:ri: ya:tri: čhi pu:zah kara:n.  
tami vizi čhi tati akh ko:tar ju:r' ti ne:ra:n.

It is said that on šra:van pu:rnima: a lingam of (Lord) Shiva, made of snow, appears in the cave. All the pilgrims worship it. At that time a pair of pigeons also appears there.

ašo:k : yi a:si baḍi sondaṛ ja:y. keṭs doh čhi laga:n tot va:tnas?

It must be a beautiful place. How many days does it take to get there?

mohni : tso:r pƏ:tsh doh ħhi laga:n.

It takes about four or five days.

ša:yad

perhaps

ašo:k : ša:yad gatshi bi amarna:th.

Perhaps I will go to Amarnath.

mohni : ahansə: gətshiv, bađi mazi yi:vi.

Oh yes, you should go. You will enjoy it.

ašo:k : aċha: namaska:r. bi yimi pagah beyi kath ba:th karni.

All right, goodbye. I will come tomorrow to talk to you again.

mohni : a: zəru:r yiyiv. namaska:r.

Yes, by all means. Goodbye.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

1. amarna:th (Amarnath Cave, over 12,000 feet above sea level) is a Hindu place of pilgrimage which is visited by thousands of devoted Hindus every year. It is eighty-seven miles from Srinagar. The goph (cave) is at the top of the snowclad mountain, and below it there is a small stream called amra:vēti:. It is claimed that a l'āg (Skt. lingam, see below) made of ice can be found inside the cave. The most important day of pilgrimage is Śra:vnī punim. One passes through extremely picturesque and breathtaking scenery on the way to the goph. There are several legends about this cave.

2. A dā:ḥ is a stretcher or litter carried by two to four men. Usually it is used to carry women and infirm pilgrims to the amarna:th cave (see HJ pp. 659-661).

3. A sa:d is a holy man, often one who has completely renounced the world. The amarna:th temple attracts a large number of such people.

4. A śavil'āg is the phallus-like representation of Lord Shiva. The śavil'āg made of stone may be found in every Hindu temple dedicated to Shiva. The Shankracharya Temple is one of these.

5. Śra:vnīpunim (Hindi Śra:vnapu:rnima:) is the day of the full moon in the month of Śra:vun (Hindi Śra:van).

2.0. GRAMMAR

2.1. Indefinitizer bəd'

bəd' is an indefinitizer which is used with hath 'hundred', sa:s 'thousand', lačh 'one hundred thousand', and karo:r 'one hundred lačh', e.g., hatibəd', sa:sibəd', lačhibəd', and karo:ribəd'.

2.2. The use of gav na:

In this lesson we have introduced gav na:. In conversational Kashmiri it is used in the sense of 'that means, does it not?' or 'in other words'. Consider, for example, pehalga:m ta:n' čha Ĵa:n vath tami pati čhu paha:dan khasun p'ava:n. The response is gav na: saphar čhu muškil. In this context, gav na: translates as 'that means' or 'in other words'.

2.3. Pronouns VII: Relative Pronouns

The relative pronouns followed by their correlative forms occur as relative clause markers. The relative pronoun yus has the following forms:

<u>Masculine</u>		<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
yus	yim	yosĩ	yimi

The following table gives the declension of the relative pronoun yus :

Case	Masculine		Feminine	
	Singular	Plural	Singular	Plural
Nominative	yus	yim	yos <sup>i</sup>	yim <sup>i</sup>
Dative	yemis	yiman	yemis	yiman
Ablative	yemi	yimav	yemi	yimav
Agentive	yem'	yimav	yemi	yimav

#### 2.4. Relativization

A relative clause is introduced by a relative pronoun (see 2.3. above). It occurs after the nominal head in a sentence. Consider the following constructions:

su    na:vivo:l   yus   dalge:t<sup>i</sup>   ro:za:n   ču   niyi  
 'that' 'boatman' 'who' 'Dal Gate' 'living' 'is' 'will take'

asi   niša:th   ba:g.  
 'us' 'Nishat' 'Garden'

There may be several levels of relative clauses in a sentence, e.g., ašo:k   ču   ro:za:n   saphe:d   maka:nas   manz   yus   dalge:t<sup>i</sup>   niš   ču   yath   baʃi   ši:ši   da:ri   ča 'Ashok lives in the white house which is near Dal Gate which has big glass windows.'

## 3.0. VOCABULARY

## 1. NOUNS

koh	mountain(s)
ko:tur	pigeon
gəph	cave
ḍə:ʃ	stretcher
ḍa:khṭar	medical doctor(s)
davah	medicine
paha:ḍ	mountain(s)
puli:s	police
phuṭh	foot, feet (measure of length)
vath	road
Ṣavil'āg	Shiva lingam (see Notes)
Ṣi:n	snow
sarka:r	government
sa:d	holy man (men), sadhu(s)

## 2. VERBS

p'on	to have to
------	------------

## 3. CONJUNCT VERBS

mazi yun	to enjoy
----------	----------

## 4. ADJECTIVES

ju:r'	pair
prath	every



## 5. ADVERBS

azkal	these days
ša:yad	perhaps

## 4.0. DRILLS

## 1. Construction under focus:

paka:n paka:n gətshiv, mazi yi:vi.

---

va:ri va:ri čeyiv, mazi yi:vi.

do:ra:n do:ra:n gətshiv, mazi yi:vi.

te:z te:z pəriv, ĵal məkliiv.

ĵal ĵal veniv, asi gatshi tse:r.

Write six more sentences using the patterns given above.

## 2. Construction under focus:

k'ah k'ah intiza:m Čhu a:sa:n ?

---

Using the above construction, write ten sentences by substituting the underlined forms with appropriate lexical items. The following six sentences are illustrative.

hazrathbali k'ah k'ah intiza:m Čhu a:sa:n ?

ḡalas manz kam kam po:š Čhi a:sa:n ?

Ši:lāni gari kus kus lədkī Ćhu a:sa:n ?

duka:nas manz kosi kosi kita:b Ćha me:la:n ?

na:vi manz kam kam lədkī Ćhi beha:n ?

neni kus kus lədkī Ćhu kh'ava:n ?

Answer the above questions orally. For example, see the answer below.

hazrathbali Ćhu prath Ći:zuk intiza:m a:sa:n.

## 5.0. EXERCISES

1. Change the following sentences according to the instructions.

tse kosi kita:b gatshi: ? (plural)

bi o:sus soku:l prath dōh gatsha:n. (present progressive tense)

Ši:lī ti bi geyi niša:th. (future tense)

2. Translate the following into English.

(a) m'o:n bo:y Ćhu su lədkī yus baĳi kursi p'ath bihith Ćhu.

(b) bi Ćhus so kita:b para:n yosi Ši:lan dits me.

(c) su ša:l o:s ĳa:n yath vōzul rang o:s.

(d) me di timi tso:r kursi yimi ašo:kan ra:th vuĉhi.

## 31

akītrīhim sabakh :           šē:kra:ča:r gatshun

Lesson Thirty-One :           visiting the Shankracharya temple

### 1. CONTEXTUAL FOCUS

This concerns a conversation on visiting šē:kra:ča:r (the Shankracharya Temple), situated on the top of a mountain to the south of Dal Lake. It is also called Takht-i-Sulaiman 'Solomon's Throne'.

### 2. GRAMMATICAL FOCUS

Note the use of ha:(nasə:) (see Notes), and aki aki 'one by one'. The following verbs appear: daršun d'un 'to look someone up' and bo:zni yun 'to be able to see'.

### 3. LEXICAL FOCUS

Note the following lexical set.

a:rti:	devotional song
ji:p	jeep
teliviĵan	television

parbath	Hari Parbat
mandar	temple
mo:tar	car
muškil	difficult
mu:rti:	idol
vath	path, road
va:tun	to reach, to arrive
šavji:	Lord Shiva
še:kra:ča:r	Shankracharya Temple
ste:šan	station
he:rīpə:v'	steps (of a staircase)



Šē:kra:ča:r

ašo:k : namaska:r mohanji:. k'a:sə: va:ray čhivī ?

Greetings, Mohan. How are you?

mohni : ahansə: va:ray. k'ah čhi khabar ?

(Yes) All right. What's new?

ašo:k : bi čhus sō:ča:n dili gatshni brōṭh vučhihə: Šē:kra:ča:r.

I am thinking of visiting Šē:kra:ča:r before leaving for Delhi.

mohni : adi vučhiv sə:. Šē:kra:ča:r čhuni du:r. əmra:kədlī p'athī čhu bas zī tre mi:l du:r.

Yes, you should visit Šē:kra:ča:r. It is not very far. It is only two or three miles from Amirakadal.

bo:znî jun

to be able to see

ašo:k : ahansə: yeti p'athî čhu bo:znî yiva:n. šē:kra:ča:ras  
khasun ma: čhu muškil ?

Yes, one can see it from here. Is the climb up the  
mountain (of šē:kra:ča:r) difficult?

brū:th'kin'  
yeli  
h'or  
he:rîpə:v'

on the front side  
when  
up  
steps

mohnî : ha: nasə:. šē:kra:ča:ras khasnî khə:tri čha brū:th'kin'  
badi ĵa:n vath. yeli h'or vətiv tati čhi va:ryah  
he:rî pə:v'.

Oh, no. There is a nice path in the front for going up  
to šē:kra:ča:r. When you come near the top, you  
will find many steps.

ašo:k : paha:das p'aṭh čha: mo:ṭar gatsha:n ?

Can a car go up to the top?

ṭe:liviĵan  
ṣṭe:šan

television  
station

mohnî : ahansə: van' čha mo:tri tî ji:pi khə:tri vath.  
šē:kra:ča:ras p'aṭh čhu ṭeliviĵan ṣṭe:šan.

Yes, now there is a road for cars and jeeps. There  
is a television station on top of šē:kra:ča:r.

ašo:k : beyi k'ah čhu šē:kra:ča:ras p'aṭh ?

What else is there on top of šē:kra:ča:r?

mandar (Hindu) temple  
 Šavji: Lord Shiva

mohni : Šē:kra:ča:ras p'aṭh čhu akh mandar. yath manz Šavji:  
 sinz mu:rṭi: čha. lu:kh čhi tot dohay khasa:n pu:zah  
 karni.

There is a temple at the top of Šē:kra:ča:r. In the  
 temple there is an idol of Lord Shiva. People go up  
 there daily to offer their prayers.

aki aki one-by-one

ašo:k : lu:kh čha: aki aki pu:zah kara:n ?

Do the people offer prayers one-by-one?

səmith jointly  
 a:rṭhi: a:rṭi: (recitation of religious songs)

mohni : na sə:, subhas čhi lu:k səmith a:rṭhi: kara:n.

No, in the morning people offer prayers jointly in  
 the form of an a:rṭi:.

ašo:k : yi ku:t thod čhu ?

How high is it (Šē:kra:ča:r)?

a:si should be  
 sa:s thousand

mohni : yi a:si lagbag akh sa:s phuṭh thod.

It is about one thousand feet high.

ašo:k : šē:kra:ča:rī p'aṭhī a:si baḍī khu:bsu:rath naza:rī  
yiva:n bo:znī ?

I suppose one must get a beautiful view from the top  
of šē:kra:ča:r?

parbath

Hari Parbat

mohnī : ahansə: adī k'ah. šē:kra:ča:rī p'aṭhī Ṭhu so:ruy  
siri:nagar bo:znī yiva:n. tati p'aṭhī vučhiv ḍal tī  
parbath ti.

Yes, one can see the whole of Srinagar from šē:kra:ča:r.  
You can also see Dal Lake and Hari Parbat.

ašo:k : ačha: teli khasī bī šē:kra:ča:r pagah.

All right, then I shall climb šē:kra:ča:r tomorrow.

mohnī : a: zəru:r khəsiṽ.

Yes, certainly, you should climb it.

ašo:k : ačha: diyiv iḷa:zath. namaska:r.

(Please) allow me to leave now. Goodbye.

daršun d'un

to look one up

mohnī : namaska:r. dili ne:rni brō:ṭh gatshi daršun d'un.

Goodbye. Look me up before leaving for Delhi.



NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

1. Ṣē:kra:ṣa:r (Shankaracharya Temple, 6,200 feet above sea level and 1,000 feet above ground level) is on the top of a hillock in Srinagar, very close to the Dal Gate. It was originally constructed by Sandiman (2629-2664 B.C.) and rebuilt by Gopaditya (426-365 B.C.). It is a Shiva temple and inside it there is a circular chamber. The sanctum contains a big lingam. The temple is now named after the great philosopher and teacher, Sri Shankaracharya. The Muslims call it Takht-i-Sulaiman.

2. parbath (Hari Parbat Fort, 400 feet above the city) is on the northern side of Srinagar. On the top of the hill, there is a temple to the Goddess durga: who is worshipped at a point called tsəkhri:ṣor. On the same hill, there is a Muslim shrine of mokdam sa:heb.

It is claimed that the fort was built by a Pathan governor, Atta Mohammad Khan (1812 A.D.). Its two gates are named kə:th' darva:zi and səngi:n darva:zi.

3. Ṣavji: is Lord Shiva. He is an ascetic god and consort of Parvati, daughter of the Himalayas.

## 2.0. GRAMMAR

2.1. The use of (ha:) nasə:

(ha:) nasə: is used in Kashmiri in two different senses. First, in the sense in which it is used in this lesson, meaning 'no, that is not correct'. Thus, it contradicts a statement. Second, it is used to express surprise, e.g., tōhi bu:zvī, śi:li gayi la:ri: tal 'Did you know that Sheela was run over by a bus?' and the response may be ha: nasə:, kithikan 'Oh, no. What happened?'.

2.2. The use of aki aki

aki aki means 'one-by-one' and indicates a type of sequential order.

## 3.0. VOCABULARY

## 1. NOUNS

akhba:r	newspaper
ṭelivījan	television
parbath	Hari Parbat (proper name)
phuṭ	foot (length)
mandar	Hindu temple
Ṣavji:	Lord Shiva
sa:s	thousand
sṭe:Ṣan	station
he:rīpo:v	step (of a staircase)

## 2. CONJUNCT VERBS

darṢun d'un	to look someone up
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## 3. COMPOUND VERBS

bo:znī yun	to be able to see
------------	-------------------

## 4. ADVERBS

brū:th' kin'	in the front
yeli	when
samith	together, jointly
h'or	up

## 4.0. DRILLS

Give appropriate answers to the following sentences. Your answers may be in the affirmative or the negative. An illustration is provided below.

dili ne:rnî brō:ṭh gatshi daršun d'un.

Affirmative answer: ahanse: zəru:r yimî.

Negative answer: nase:, vakhit čhum nî.

---

niša:th gatshnî brō:ṭh gatshi šē:kra:ča:r gatshun.

kəši:ri ne:rnî brō:ṭh gatshi ro:ganjo:š kh'on.

kəhvi čani brō:ṭh gatshan gila:sî khen'.

soku:l gatshnî brō:ṭh gatshi mohnas me:lun.

batî raninî brō:ṭh gatshi s'un ranun.

ho:ṭlas gatshnî brō:ṭh gatshi havasbo:ṭ vučhun.

šongnî brō:ṭh gatshi akhba:r parun.

## 5.0. EXERCISES

1. Write ten sentences in Kashmiri on the topic šē:kra:ča:r.
2. Answer the questions given after the following passage.

jemi p'aṭhî čhi siri:nagar ta:m lagbag zi hath mi:l. agar  
jemi p'aṭhî yimav basi k'ath, vati čhu baḍi sondar naza:rî  
bo:znî yiva:n . kohan p'aṭh čhu ši:n khu:bsu:rath laga:n.  
vati vati čhu ro:znuk tî kh'anuk intiza:m.

## Questions:

jemi p'aṭhī siri:nagar ta:m kəts mi:l Ćhi ?

vati k'uth naza:rī Ćhu ?

kohan p'aṭh k'uth Ćhu Śi:n laga:n ?

vati kam'uk intiza:m Ćhu ?

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# V

## NOTES ON ADVANCED GRAMMAR

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### 1.0. INTRODUCTION

In this section, we have included brief notes on some selected topics on Kashmiri grammar. These notes are very sketchy and do not, in any sense, exhaust the range of each topic. Some of these topics have already been briefly discussed in the previous lessons, under the grammar sections. In such cases, an attempt has been made to present a few more details.

### 1.1. PARTICLES

The three word classes which are traditionally discussed under particles are conjunctions, postpositions and interjections. We have already briefly discussed the postpositions in the earlier lessons (see sections on Grammar in Lessons 9 and 10; see also notes on emphatic particles in Lesson 25). In the following brief note, we shall discuss conjunctions and interjections.

- 1.1.1. Conjunctions. These are items which conjoin clauses and sentences. They are of two types. First there are those which occur as single items, e.g. tɪ 'and'. Second, there are those which occur in pairs, e.g. agar/teli 'if/then'; na/na 'neither/nor'; ya/ya 'either/or'. It is very important to learn the syntactic function of conjunctions. The following uses are illustrative.

alternative: e.g., kinī, ya: 'or'

tsī ro:zkhī siri:nagri kinī tsī gatshakh gulmargi?

Will you stay in Srinagar or will you go to Gulmarg?

contrastive (adversative): e.g., magar 'but'

ə's' gəyi gulmargi magar mazi a:v ni kēh

We went to Gulmarg, but we did not enjoy ourselves.

Note that the use of magar is the same as that of Hindi-Urdu magar.

descriptive: e.g., ki 'that'

These items are markers of the onset of a clause.

ašo:kan von ki su yi: ni gulmargi.

Ashok said that he will not come to Gulmarg.

- 1.1.2. Interjections. These constitute a small group of items which may be defined as vocal exponents used to convey a speaker's reaction to certain situations. The sounds produced may not necessarily form a part of the sound system of a language. These sounds are conventionally assigned certain contextual functions, such as that of conveying the feelings of joy, sorrow, surprise or despondency (e.g. ah, aha, oh, tsa, ugh, vah).

## 1.2. NOUN PHRASE

The constituents of a noun phrase are a head and optional items, such as modifier(s) and/or qualifier(s). (For a detailed discussion on these, see also RGK, pp. 221-230; for nominal complementation see below 1.6.3.).

## 1.3. VERB PHRASE

The following distinctions are made in describing the verb phrase.

- 1.3.1. Finiteness. The finite verbs are marked for tense, number, gender, and person, as illustrated below.

ašo:k čhu kh'ava:n bat̪i

Ashok is eating food.

ašo:kan čhu kh'o:mut bat̪i

Ashok has eaten food.

ši:li a:si kh'ava:n bat̪i

Sheela will be eating food.

(See also Lesson 3, Section 2.1; Lesson 4, Section 2.1.)

- 1.3.2. Polarity. In polarity the distinction is made between positive and negative.

(For further details, see Lesson 1, Section 2.9.)

- 1.3.3. Voice. Note the following distinctions.

- (a) Active

ašo:k čhu kh'ava:n bat̪i

Ashok is eating food.

- (b) Passive

See Lesson 19, Section 2.2.

- 1.3.4. Mood. There are four basic moods worth noting.

- (i) Indicative, e.g.

me kh'av

'I ate'



(ii) Imperative, e.g.

khe 'you eat'

(iii) Benedictive, e.g.

ləsin 'may he live'

(iv) Conditional, e.g.

bī gatshihə: 'I would like to go'

(See also RGK, pp. 234-235.)

#### 1.4. PARTICIPIAL CONSTRUCTIONS

The participial forms imply a condition or a continued state of a particular activity.

The main types of participial constructions in Kashmiri function as modifiers. These are parallel to such Hindi-Urdu participial constructions as bahti: hui: na:v, 'a floating boat'; ur̥ti: hui: cīriya: 'a flying sparrow'; and ro:ti: hui: lar̥ki:, 'the crying girl'. The equivalent Kashmiri constructions are yi:r̥iv̥n' na:v; vuḍiv̥n' tsər; vadiv̥n' ku:r, respectively.

Note the following suffixes for the participle forms.

Present Participle			
Singular		Plural	
Masc.	Fem.	Masc.	Fem.
vun	v̥n'	v̥n'	v̥ni

Past Participle			
Singular		Plural	
Masc.	Fem.	Masc.	Fem.
mut	mits	mit'	mitsi

### 1.5. AGENTIVE CONSTRUCTIONS (vo:l type)

(See Lesson 4, Section 2.3.)

### 1.6. COMPLEX SENTENCES

The complex sentences are primarily of the following three types.

- 1.6.1. Conditional. These are sentences which have a conditional marker in the initial position (e.g., agar 'if') and also an optional clause linker (e.g., teli 'then'). Either agar or teli may be deleted.

tsi yikh gulgargi teli me:lav bi tati

If you come to Gulmarg, then I shall meet you there.

- 1.6.2. Relative. The relative clause functions as a qualifier in a noun phrase. For further discussion see notes in the Grammar Sections 2.3. and 2.4. in Lesson 30.

- 1.6.3. Nominal Complementation. This indicates a process by which a set of verbs takes a clause in complement position. We have introduced several sentences with complements in this book. The nominal complements may be of two types. The first type involves direct noun phrase complementation, e.g. bi čhus sō:ča:n ki gulgargi gatshihə:. 'I think (that) I should go to Gulmarg'. The second type involves

oblique noun phrase complementation, e.g. bī čhus ath p'ath khōš ki (or zi) mohni niyam tulimul. 'I am happy that Mohan will take me to tulimul'.

Note that in oblique complementation, the noun phrase that takes a ki (or zi) complement is part of a postpositional phrase, cf., ath p'ath in the example of oblique noun phrase complementation above. It is important to notice the difference between the two sentences given above. In bī čhus sō:ča:n ki gulmargi gatshihə: the clause beginning with ki is the object of sō:čun. In the second sentence, the clause unit ki (or zi) mohni niyam tulimul is an extension of ath p'ath.

The verbs which take ki (or zi) as their object form a restricted set (e.g., sō:čun 'to think', vanun 'to tell, to say', pra:run 'to wait', za:nun 'to know'). The following is illustrative. In yi ču thi:kh ki ašo:k gatshi gulmargi, the part ašo:k gatshi gulmargi may be nominalized as ašo:kun gulmargi gatshun (chu thi:kh). On the other hand, let us consider another example: me vučh ki ši:lan tul gila:sī. In this sentence, ki ši:lan tul gila:sī may be nominalized as ši:lun gila:sī tulun (vučh me). Note, however, the construction ši:lun gila:sī tulun vučh me is not only factive, but may also denote disapproval. It denotes disapproval by suggesting that I did not like the way Sheela picked up the glass or Sheela did a sloppy job of picking up the glass.

It is worth noting that ki and zi are often alternately used by the same speaker. The use of zi is, however, restricted to the older generation. (See also Section 2.1., on sentence types, in Lesson 17.)

# VI

## REVIEW EXERCISES

The following exercises focus on specific grammatical points. At the end of these exercises, we have included a section which provides hints for the learner. This section should be consulted after a learner has first completed a given exercise. It is expected that these hints will be useful for self-instruction or self-correction.

### EXERCISE I

Translate the following sentences into Kashmiri.

1. I live in Mohan's house, which is on the other side of Amira Kadal.
2. I shall return from Anantnag tomorrow.
3. I asked him if he would like to go to Wular Lake.
4. I do not like small rooms; I like large rooms.
5. I want five egg-plants and five cucumbers.
6. I cannot go to Pahalgam today; let us go some other time.
7. I want that red shawl which is on the table.
8. That book which Ashok was reading is good.

### EXERCISE II

We have given below six sentences which may be termed statements. On the basis of these sentences, form questions focusing on those

items which are underlined. Consider the following illustration.

mohni yiyi so:n garĩ

In this sentence, mohni is underlined, therefore, the question that may be asked is:

kus yiyi so:n garĩ?

1. bi kh'amĩ bati.
2. ašo:k gatshi pagah ša:lime:r.
3. ra:mĩ gav ši:las si:t'.
4. ašo:kan per kita:b.
5. ašo:k gav ši:lun garĩ.
6. bi čhus pensali si:t' le:kha:n.

### EXERCISE III

In each of the following sentences, make the changes as indicated in parenthesis.

1. me kh'av bati. (present tense)
2. bi go:s šě:kra:ča:r. (future tense)
3. ši:li ɐ:s a:mits kəši:ri. (simple future)
4. tsi kar le:khakh čith'? (past tense)
5. ašo:k kar niyi tsu:th'? (past tense)
6. bi čhus kə:šur hečha:n. (future tense)

### EXERCISE IV

Translate the following passages into English.

1. ašo:k yeli brə:th kəši:ri yiva:n o:s, su o:s havasbo:tas

manz ro:za:n. magar van' və:tis zɪ tso:r vəri:

ho:ʈlas manz ro:zan. dapa:n čhi havasbo:ʈas manz čhu šur'

h'ath ro:zun khatarna:kh. tavay čhu ašo:k ho:ʈlas manziy

ro:zun ʈhi:kh samja:n.

2. dili p'aʈhi čhi kəši:ri lu:kh have:yi ʃaha:zas k'ath yiva:n.

magar keh lu:kh čhi paʈha:nko:ʈ ta:n' re:li manz yiva:n ti

tati p'aʈhi čhi pati sirinagar mo:ʈras ya: la:ri: manz yiva:n.

mo:ʈras ya: la:ri: manz yinas čhu akh phe:ydi. tami si:t'

čhu ʃom vučnuk mo:ki ti me:la:n. beyi čhu ʃemi p'aʈhi

sirinagar ta:n' paha:dan ti ʃanglan hund naza:ri vučnuk

ti mo:ki me:la:n. ʃom čhu pəz' pə:th' vučhun la:yakh. ath

čhi vanan 'mandran hund šahar.'

#### EXERCISE V

Use appropriate adjectives and postpositions to complete the following sentences.

1. ʈe:blas \_\_\_\_\_ čha m'ə:n' \_\_\_\_\_ kita:b.

2. ši:li gatshi me \_\_\_\_\_ niša:th vučni.

3. šə:kra:ča:r čhu \_\_\_\_\_ paha:das \_\_\_\_\_.

4. so:ni:lə:kh čha ro:pi:lə:ki \_\_\_\_\_.

5. ša:lime:r čhu \_\_\_\_\_ po:šav \_\_\_\_\_ bəri:th.

6. ašo:k čhu \_\_\_\_\_ maka:nas \_\_\_\_\_ ro:za:n.

#### EXERCISE VI

Translate the following into Kashmiri.

(a) Shalimar is the most beautiful of the Moghul gardens in Kashmir. It is full of several types of flowers. Among all the flowers there, Ashok likes the roses the best.

- (b) 1. Ram is taller than Sheela.  
 2. These apples are bigger than the ones on the table.  
 3. Nehru Park is bigger than sonilā:kh.  
 4. Gulmarg is closer to Srinagar than Pahalgam.  
 5. Ashok's houseboat is not bigger than Mohan's.  
 6. Dal Lake is smaller than Wular Lake.

#### EXERCISE VII

Complete the following sentences with appropriate causative forms for the verbs given in the parenthesis.

1. tā:gi:və:l' \_\_\_\_\_ no:kras athi gur ga:sī. (kh'on)
2. mohnan \_\_\_\_\_ ašo:kas athi mo:tār sa:ph. (karun)
3. ma:sṭaran \_\_\_\_\_ lədkī sabakh. (parun)
4. me von hṛ:zas na:v te:z \_\_\_\_\_. (čalun)
5. bī \_\_\_\_\_ ši:las k'ut kəši:ri ša:l. (banun)
6. toh' getshiv kamras manz əs' \_\_\_\_\_ mozu:ras athi sa:ma:nī. (tulun)

#### EXERCISE VIII

Change the following sentences into passive sentences.

1. bī čhus nī tsoṭ kh'ava:n.



2. əs' činiṣ ſonga:n.
3. ašo:k čhu kə:m kara:n.
4. va:ziṣ čhu ro:ganṣo:ṣ bana:va:n.
5. biṣ čhus ni na:v čala:va:n.
6. su čhu tshā:ṭh va:ya:n.

#### EXERCISE IX

Construct ten sentences with the indefinitizer mari (see Lesson 29, Section 2.2.).

#### EXERCISE X

Translate the following sentences into Kashmiri.

1. Give this book to Sheela.
2. Did you hand the parcel to the postal clerk?
3. Ashok has no time today.
4. There are not many people in the Nishat Gardens today.
5. Give this money to the coolie.
6. Sheela does not like sweets.

#### EXERCISE XI

Write conversations of about fourteen lines each in which the discussion should be focused on the following topics:

- (a) Kashmiri food.
- (b) The Lakes of Kashmir.
- (c) The Amarnath cave.

## EXERCISE XII

Write a theme of not less than fifteen sentences on any two of the following:

1. A Kashmiri firepot (kā:gar)
2. A Kashmiri phiran
3. The Shankracharya temple.

## HINTS FOR EXERCISES

## EXERCISE I

1. 'in Mohan's house', mohni sindis maka:nas manz; 'on the other side', apa:ri.
3. 'if', ki; 'would like to go', gatshun yetshi.
6. 'let us go', əs gatshav; 'some other time', beyi kunivizi.

## EXERCISE II

1. kus kheyi batɪ?
2. aʃo:k kot gatshi pagah?
3. ʃi:las si:t' kus gav?
4. kita:b kəm' pər?
5. ʃi:lun garɪ kus gatshi?
6. bi kami si:t' čhus le:kha:n?

## EXERCISE III

5. n'un, 'to take'
6. hečhun, 'to learn'

## EXERCISE IV

1. brø:th, 'earlier'; van, 'now'; və:tis, 'has been'; khatarna:kh, 'dangerous'; tavay, 'for that very reason'; thi:kh samjun, 'to consider right';

2. havə:yi: ʃaha:zi, 'airplane'; re:l, 'train'; mo:tar, 'car';  
la:ri:, 'bus'; mo:ki me:lun, 'to get an opportunity'.

## EXERCISE V

1. p'ath; add colour or sizeword (e.g., saphe:d, bəq).
2. si:t'
3. add sizeword (e.g. loktis); p'ath
4. niš
5. khu:bsu:rath (vɔzl'av); si:t'
6. add colour or sizeword (e.g. saphe:d, bədis)

## EXERCISE VI

- (a) 'most beautiful of', sa:rivi:y khɔti
- (b) 1. 'taller than', khɔti thod
3. 'closer than', khɔti nəz'di:kh

## EXERCISE VII

- |                       |                        |
|-----------------------|------------------------|
| 1. <u>kh'a:vino:v</u> | 4. <u>čala:vɪn'</u>    |
| 2. <u>karino:v</u>    | 5. <u>bana:vina:vi</u> |
| 3. <u>parinə:v'</u>   | 6. <u>tulina:vav</u>   |

## EXERCISE VIII

1. me čha ni tsoɣ yiva:n kh'ani.
3. kə:m čha yiva:n karni (Note that in this sentence, the agent has been deleted.)

## EXERCISE X

1. šī:las di yi kita:b
2. to the postal clerk, da:kha:nīkis klə:rkas.



# VII

## NARRATIVE TEXTS





## 32

kəʃi:ri hɪnz kath

The Story of Kashmir



kə:ʃur ga:m

## I

kəši:r kithikan bane:yi ath p'aṭh čhi	kithikan	in which manner
akh baḍi mazida:r kath. dapa:n čhi	kath	legend, tale
yath ja:yi az kəši:r čha, va:ryah		
ka:l brō:ṭh ə:s yi sə:rīy ja:y pa:ni	pa:ni bəriṭh	full of water
bəriṭh. yi o:s akh ji:l. ša:yad		
t'uthuy ji:l yuth ḍal ya: vɔlur čhu.	t'uthuy	of the same type
magar yi o:s s'aṭha: boḍ. ath ji:las		
ə:s' səti:sar vana:n. ati o:s ni	səti:sar	(proper name)
kah insa:n ro:za:n. kithikan		
ro:ziheṇ, ati o:s po:ni: po:n'. magar	po:ni: po:n'	nothing but water
səti:saras manz ə:s' kēh di:th ti	di:th	demon(s)
peša:ts ro:za:n. yiman di:tan ti	peša:ts	demon(s)
peša:tsan hund sarda:r o:s akh		
khatarna:kh di:th yemis jalḍar ya:	khatarna:kh	ferocious
jalde:v na:v o:s. yim di:th ə:s' ni		
səti:sarikis bəṭhis p'aṭh kə:si ti		
ro:zni diva:n. agar kāh sa:d ya	r'oš	seer
r'oš o:s ati tapas'a: kara:n təmis	tapas'a:	penance
ti ə:s' yim di:th pare:ša:n kara:n.		

## II

dapa:n čhi ki kašap reš kər s'aṭha:has		
ka:las tapas'a: yiman di:tan ga:lni	ga:lun	to destroy
khə:tri. ša:rika: di:vi: gəyi əmis		

## I

There is a very interesting story about how Kashmir came into existence. It is said that a long time ago the whole area where Kashmir is now located was filled with water. It was a lake. Perhaps just like Lake Dal or Lake Wular. This lake, however, was extremely large. This lake was called Satisar. There were no people living there. How could they live there, since there was nothing but water. But some demons called di:th and peṣa:ts lived in ṣeṭi:sar. The leader of these demons was a ferocious demon called Jaldar or Jaldev. These demons would not allow anyone to settle down on the banks of ṣeṭi:sar. If any saint or seer came for meditation, they would disturb and trouble him.

## II

It is said that Kashyap rishi undertook a long penance in order to achieve the destruction of these demons. The goddess

p'aṭh s'aṭha: khōṣ. so a:yi hē:r	hē:r	a mynah bird
lē:gith panīni tō:ti manz akh kani	tō:th	beak
phol h'ath. yi kani phol tro:v ami	kani phol	a pebble
dī:tī sarda:ras p'aṭh. su gav ath		
tal dēbith tī ath kani phēlis ban'av	tal	under
akh boḍ paha:ḍ. lu:kh ṡhi vana:n ki	dēbith gatshun	to be crushed
ēz'uk hē:ri: parbath ṡhu suy paha:ḍ.	hē:ri: parbath	Hari Parbat (proper name)
va:rī va:rī karīno:v yi ṡi:l kaṣapreṣ		
khē:li:. yiti ṡhi vana:n ki varīmul'	varīmul	Baramulla (proper name)
kin' dra:v ami ṡi:luk po:n' n'abar.		
yōsī zēmi:n ami ṡi:lī talī dra:yi		
tath korukh na:v kaṣapmar. ēth'		
na:vas ban'av va:rī va:rī kaṣappo:r		
tī kēṣi:r.		

## III

yeli ṡi:l gav khē:li: kaṣap r'oṣ ru:d		
nī kēṣi:ri kun zon. ēm' bulē:v'	kun zon	alone
n'ēbrī p'aṭhī brehman. yim brehman	bula:vun	to invite
ē:s' r'atīkē:lis kēṣi:ri yiva:n tī	brehman	Brahmin
vandas garīm ala:kan gatsha:n. vandas	garīm ala:kī	warm area
manz o:s kēṣi:ri ro:zun muṣkil tī		
khatarna:kh. kēṣi:r ē:s vuni ti asli:		
ro:zan va:l'av dī:tav tī peṣa:tsav		
sī:t' bērith. yim ē:s' nav'an ro:zan		
va:l'an sata:va:n.		

Sharika was very pleased with him. She came in the form of a mynah with a pebble in her beak. She dropped the pebble on the demon leader. He was crushed under it, and the pebble turned into a big mountain. People claim that the present Hari Parbat (hə:ri: parbath 'mynah mountain') is the same mountain. By and by, Kashyap managed to have the lake drained. It is said that the water of this lake was drained through Baramulla. The land that was recovered after draining the lake was first named Kashyapmar, then later changed into Kashyap Por and kəʃi:r.

### III

After the lake was drained, Kashyap did not live alone in Kashmir. He invited Brahmins from other places to join him. These Brahmins would stay in Kashmir in the summer, but in the winter they would go to warmer places. It was hard and dangerous to live in Kashmir during the winter. Kashmir was still full of aboriginal groups, such as, the dī:th and peʃa:ts. They continued to trouble the new settlers.

## IV

kašap rešin' nečiv' ni:lina:gan kor  
 dī:th tī peša:ts khōš thavīnuk akh  
 nov t̄ari:kī šoru:. tēm' von kə:šr'an  
 brehmnan ati ro:zan va:l'an dī:tan  
 tī peša:tsan bu:zan d'un. yi  
 bu:zan o:s yiman yiva:n dinī kha:s      bu:zan      food  
 kha:s baḍ'an dohan p'aṭh.

yim kha:s doh čhi azkal ti  
 kə:šir' baṭī vandas manz mana:va:n.  
ga:dībatī, khetsima:vas tī ka:vīpunim  
 čhi yith' kēh kə:šir' bəḍ' doh.

## V

səti:sarič yi kath čhanī siriph  
 'lu:kīkath'. va:ryah saynasda:n ti      saynasda:n      scientist(s)  
 čhi ma:na:n ki yet'ath az kəši:r  
 čha tat'ath čhu aki vakhtī akh boḍ  
 ji:l o:smut.

## IV

Kashyap rishi's son, Nilanag, found a way to appease the dī:th and the peśa:ts. He asked the Brahmins to make a gift of food to the dī:th and peśa:ts of Kashmir. The food was offered to them on special days.

These special days are celebrated by Kashmiris even today. gaidibati, khetsima:vas, and ka:vipunim are some of these days.

## V

The story of sati:sar is not merely a legend. Many scientists believe that the present location of Kashmir was at one time a huge lake.

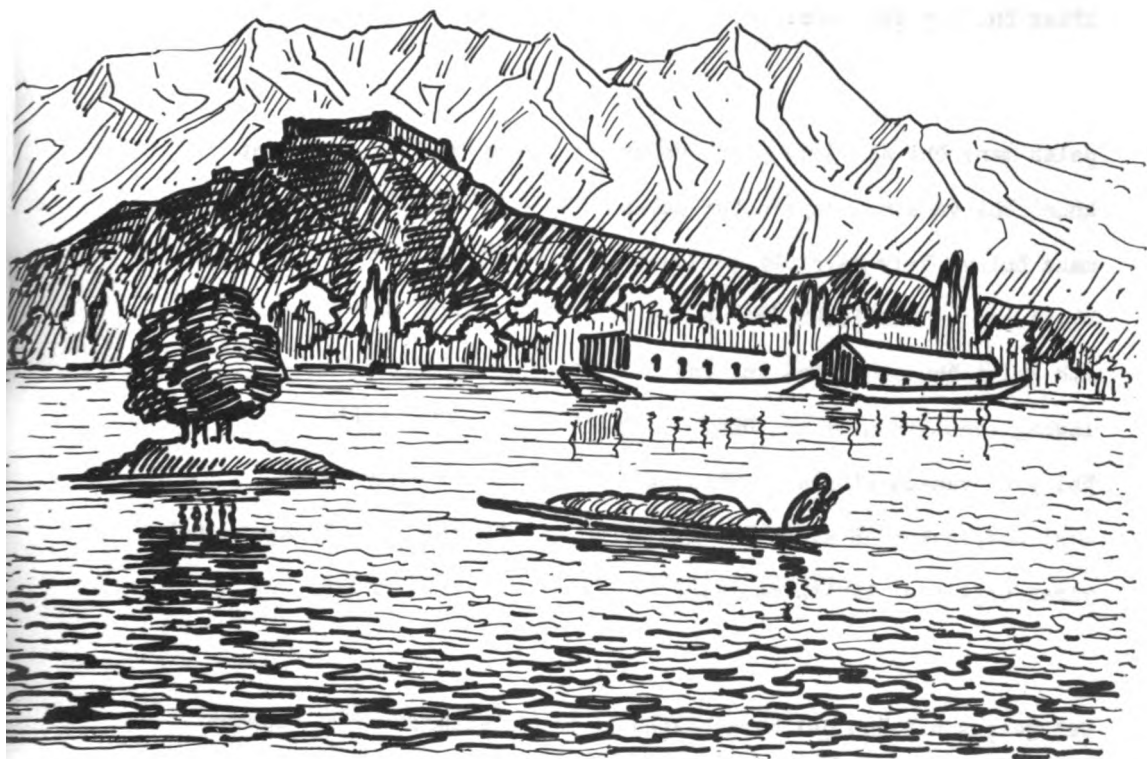




## 33

dal

Lake Dal



dal, sonilə:kh ti hə:ri: parbath

## I

ḡal ʕhu h'əndusta:nas manz akh məhʕu:r

ʕi:l. ath vuʕhni ʕhi lu:kh du:ri

du:ri p'aṭhi yiva:n. yi ʕhu s'aṭha:

boḡ ʕi:l. ath ʕhu pə:tsh mi:l

ze:ʕhar ti ḡa:y mi:l khaʕar. ḡalas

ʕhi zi hisi. ḡal ge:tṡ p'aṭhi vū:tṡ hisi part(s)

kabri ta:n' ʕhu lokuṭ ḡal. doymis

hisas ʕhi boḡ ḡal vana:n.

## II

ḡalas manz ʕhi akh ʕa:y yath 'sodur son (m.) deep

khon' ʕhi vana:n. dapa:n ʕhi ḡalas

manz ʕhi yi ʕa:y sa:rivi:y ja:yav

khṡṡ sən'. kēh lu:kh ʕhi vana:n ki

ath ʕa:yi ʕhu akh ʕeʕmi yus zan

lagbag tsatṡjih mi:l son ʕhu. lu:kh

ʕhi yiti vana:n ki pra:ni zama:nṡ

ə:s' sodris khonas niʕ zi ʕeʕmi ʕeʕmi spring(s)

yiman baṭi ə:s' tirṡth ma:na:n.

## III

ḡal ge:ṡas niʕ ʕhu ḡal havasbo:ṡav r'atiko:l summer

sṡ:t' bəriṡth. havasbo:ṡan manz ʕhi

r'atṡka:li ṡu:riṡ ro:za:n. ḡalas

## I

Dal Lake is one of the famous lakes in India. People come to visit this lake from distant places. It is a very big lake. It is five miles long, and two and a half miles wide. It is divided into two parts. The first part of the lake, the 'Small Lake' (lokut dal), extends from the Dal Gate to what is known as "the camels' grave" (vū:ti kabar). The other part is called the 'Big Lake' (bod dal).

## II

In Dal Lake there is a spot which is called sodur khon. It is said that of all the places in the lake, this is the deepest. Some people say that there is a spring at this spot which is forty miles deep. People also say that at one time in the past there were two springs around sodur khon. These two springs were considered holy by the Kashmiri Pandits.

## III

Dal Lake is full of houseboats near Dal Gate. Tourists live in these houseboats during the summer. There

ənd' ənd' Čhi s'aṭha: m'avṭ ba:g.	ənd' ənd'	around
yiman ba:gan manz Čhi tsū:ṭh', ṭang,	sō:th	spring
gila:sṭ tṭi ba:da:mṭ kul'. sō:tas	po:ši phulay	blossoms
manz yeli yiman kul'an po:ši phulay	phulay ne:rṭn	to blossom
Čhi ne:ra:n, kə:šir' Čhi sama:va:r		
h'ath yiman ba:gan manz sə:r karni gatsha:n.		

## IV

ḍalas manz Čhi lu:kh šika:r'an k'ath	tshā:ṭh va:yin'	to swim
sə:r kara:n. ḍalas manz Čhu tshā:ṭh	ot	there
va:yruk ti intiza:m. va:ryah ṭu:rist	angri:zi:	English
Čhi tshā:ṭh va:yini ot yiva:n. ḍalṭkis		
bəṭhis p'aṭh Čhi kəši:ri hṭnd' məḥsu:r		
ba:g yiman angri:ziyas manz "mugṭl		
ga:rḍṭn" vana:n Čhi. kəši:ri hṭnd'		
məḥsu:r "mugṭl ga:rḍṭn" Čhi, niša:t		
ba:g, ša:lṭmə:r tṭi Češmay šə:hi:.		

## V

ḍalas sṭ:t' Čhu nigṭ:n yath manz akh	kṭlab	club
kṭlab Čhu. ot Čhi ṭu:ristṭ tṭi kə:šir'		
ša:mas gatsha:n.		

## VI

ḍalas manz Čhi zi ṭa:yi yot lu:kh	
sə:r karni Čhi gatsha:n. əkis Čhi	

are many orchards around Dal Lake.  
 In these orchards there are apple,  
 pear, cherry, and almond trees. In  
 the spring when these fruit trees blossom,  
 the Kashmiris go out to these gardens for  
 picnics with their samovars.

#### IV

People go for outings in Dal Lake  
 in the shikaras. There are facilities  
 for swimming in Dal Lake. Many tourists  
 go there to go swimming. The famous  
 gardens of Kashmir, which are called  
 the Mughal Gardens in English, are  
 on the banks of the lake. The famous  
 Mughal Gardens of Kashmir are Nishat,  
 Shalimar, and Chashmaishahi.

#### V

Adjoining Dal Lake is Nigin Lake.  
 There is a club at Nigin. Tourists  
 and Kashmiris go there in the evenings.

#### VI

There are two places (islets) in Dal  
 Lake where people go for outings. One

vana:n 'soni lə:kh' ti doymi ċhi  
 vana:n 'ropi lə:kh'. sonilə:ki ti  
 ropi lə:ki ċhi siriph na:vi k'ath  
 h'aka:n gətshith.

## VII

ḍalas tsova:pə:r' ċha akh saḍakh.	tsova:pə:r'	all around
amikis əkis hisas ċhi vana:n 'bulva:ḍ	saḍakh	road
ro:ḍ'. ath saḍki p'aṭh ċhi kēh	bulva:ḍ ro:ḍ	boulevard
khu:bsu:rath maka:nī ti ho:ṭal.	ge:r'	waternuts
ḍalas manz ċhi pampo:š ti gə:r' khasa:n.		
ath manz ċhi va:ryah lokit̪ lokit̪	yi:run	to float
sabzi: ba:g ti yim pē:nis p'aṭh	vandi	winter
yi:ra:n ċhi. r'atika:li ċhu ḍal	tulikat̪ur	ice
pampo:šav si:t' bəriṭh a:sa:n. vandas		
manz ti ċhu yi šī:nī ti tulikat̪ri		
si:t' khu:bsu:rath ba:sa:n. lu:kh		
ċhi tulikat̪ris p'aṭh khiri tra:va:n	khir tra:vān'	to skate
ya: bə:skal ċala:va:n.	bə:skal ċala:vun	to ride a bicycle

is called the Golden Island (sonilə:kh) and the other is called the Silver Island (ropilə:kh). One can reach sonilə:kh and ropilə:kh only by boat.

## VII

There is a road all around Dal Lake. One part of it is called the Boulevard Road. On this road there are some beautiful houses and hotels. Lotuses and waternuts grow in Dal Lake. In Dal Lake there are also many small vegetable gardens which float on the water. In the summer, Dal Lake is filled with lotuses. In the winter, too, it looks attractive with snow and ice. People skate on the icy surface of the lake or ride a bicycle on it.

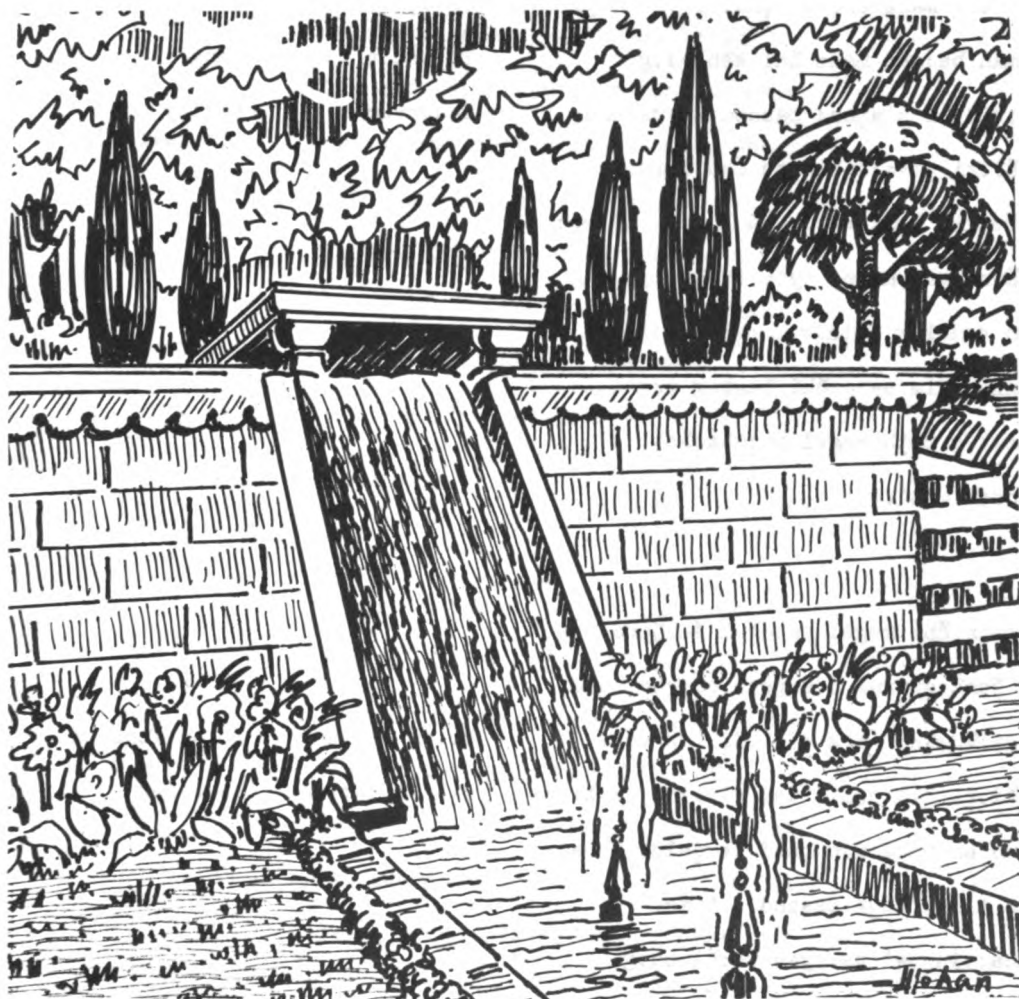




# 34

kəʃi:rihɪnd' bɑ:g

The Gardens of Kashmir



niʃa:t bɑ:g

## I

kəʃi:ri hɪnd' ba:g ʧhi sə:r'si:y	sabza:r	greenery
h'əndusta:nas manz məhʃu:r. kəʃi:r	treʃivəy	all three
ʧha sabza:ri tɪ kul'av si:t' bəriθ.	vəri:	year(s)
kəʃi:ri manz ʧhi s'aʈha: po:ʃiba:g.	brō:ʈh	ago
yiman ba:gan manz ʧhi kəh ba:g	pa:dʃa:h	king
ʈu:riʃtan s'aʈha: pasand. yus kəh	bana:vun	to lay out (a garden)
kəʃi:ri yiva:n ʧhu su ʧhu zəru:r		
niʃa:th, ʃa:lime:r, tɪ ʧəʃmay ʃə:hi:		
vuʧhni gatsha:n. yim treʃivəy ba:g		
ʧhi ɖalɪkɪs bəʈhis p'aʈh sirinagras		
manz. yim ba:g ʧhi lagbag tre hath		
vəri: brō:ʈh mugɪl pa:dʃa:hav		
bana:v'mit'.		

## II

dapa:n ʧhi mugɪl pa:dʃah ʃahʃaha:nas		
tɪ ʃahɪ:gi:ras o:s po:ʃiba:gan hund		
baɖi ʃo:kh. tim ə:s' dili p'aʈhi	ʃo:kh a:sun	to be fond of
kəʃi:ri dil bəhla:vni yiva:n. kəʃi:ri	dil bəhla:vun	to relax
hɪnd'an paha:ɖan hund tɪ ɖaluk naza:ri		
o:s timan baɖi pasand. timav		
bana:vɪnə:v' va:ryah po:ʃi ba:g.		

## I

The gardens of Kashmir are famous throughout India. Kashmir is covered with greenery and trees. There are many flower gardens in Kashmir. Some of these gardens are especially liked by tourists. Anyone who comes to Kashmir must visit Nishat, Shalimar, and Chashma Shahi. These three gardens are on the banks of Dal Lake in Srinagar. These gardens were laid out by the Mughal kings about three hundred years ago.

## II

It is said that the Mughal kings Shahjahan and Jahangir were very fond of flower gardens. They would come to Srinagar from Delhi for relaxation. They liked the view of the mountains of Kashmir and of Dal Lake. They planned many flower gardens.

## III

yeli toh' yiman ba:gan manz gətshiv

toh' vuchivni siriph po:š magar kismi

kismik' kul' ti phamva:ri ti. yiman

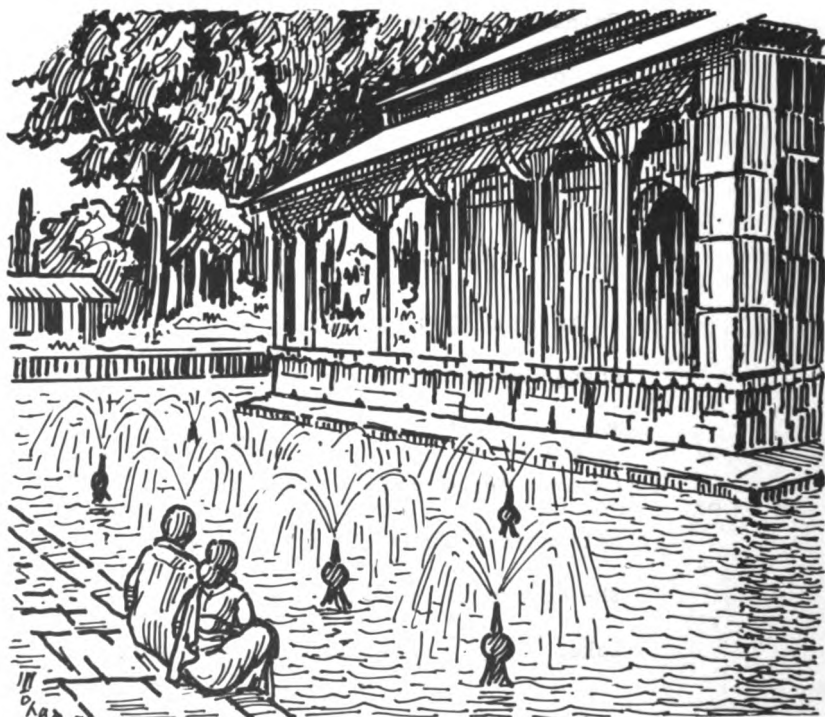
ba:gan manz čhi khu:bsu:rath kan'an

hinzī ba:la:dari yimav p'aṭhī ḍaluk kən' stone

ti paha:ḍan hund naza:ri bo:zni

yiva:n čhu. toh' pəriv brōṭhkun brōṭhkun in what follows

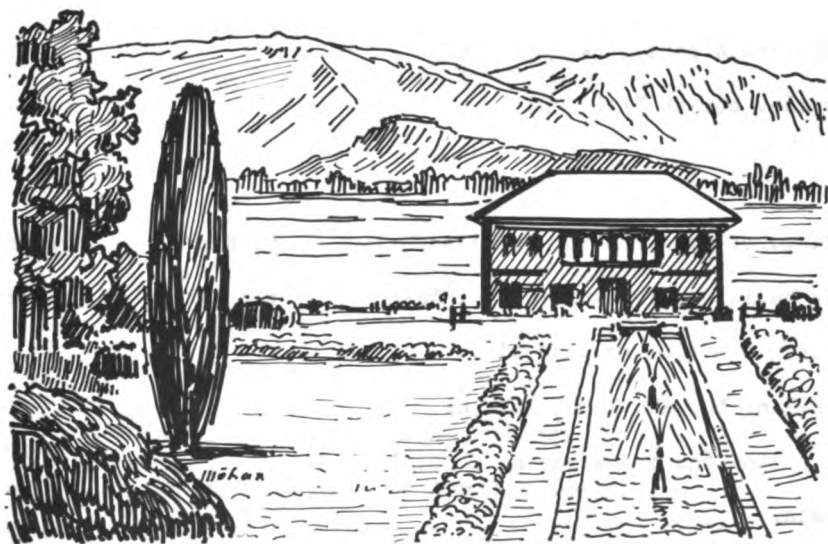
ša:līmə:ras ti niša:tas mutlak.



ša:līmə:r

## III

When you visit these gardens you  
 will see not only flowers, but also  
 various types of trees and fountains.  
 In these gardens there are balconies  
 made of beautiful stone. One can  
 get a view of Dal Lake and the mountains  
 from these balconies. In what follows,  
 you will read about Shalimar and Nishat.



niša:th

ša:limər

I

ša:limər Čhu akh s'aṭha: pro:n ba:g.                      pro:n                      old  
 yi Čhu Jahā:gi:ran šurahšath tī  
 kunīvuhās manz bana:vīno:vmut. yi  
 Čhu niša:th ba:gī p'aṭhī zī mi:l du:r.

II

dapa:n Čhi Jahā:gi:ran o:s yi ba:g                      pət'kin'                      behind  
 nu:r Jaha:ni hīndi khə:tri bana:vīno:vmut.                      buthī                      in front  
 ša:limə:r Čhu əmbra:kədlī p'aṭhī lagbag  
 ʔ:ṭh mi:l du:r. ot Čhi h'aka:n šika:ri,  
 ṭā:gas ya: ṭeksi: k'ath gətshith. ath  
 pət'kin' Čhu akh kul'av bəriṭh  
 khu:bsu:rath paha:ḍ tī buthī Čhus  
 pampo:šav bəriṭh Ji:li ḍal.

III

ša:limə:ras manz Čha tso:r ba:la:dari.                      a:bša:r                      waterfall  
 yimav ba:la:dar'av mənz' Čhi a:bša:r                      p'aṭhīkani                      above  
 vasa:n. tsu:r'mi ba:la:dari  
 p'aṭhīkani Čhu akh lokuṭ maka:nī.  
 tati p'aṭhī Čhu a:bša:ran hund po:n'  
 ne:ra:n.

## Shalimar

## I

Shalimar is a very old garden.  
Jahangir had it laid out in  
1619. It is two miles from  
Nishat Garden.

## II

It is claimed that Jahangir had this  
garden planned for Nurjahan. Shalimar  
is about eight miles from Amira Kadal.  
One can go there in a shikara, tonga, or  
taxi. There is a beautiful mountain  
full of trees in the back of the garden.  
In the front of it is Dal Lake, which is  
filled with lotuses.

## III

There are four balconies in Shalimar  
Garden. Water-falls run through  
these balconies. The source of the  
water-falls is in a small house  
which is behind the fourth balcony.

## IV

ša:limə:r čhu sɔndar po:šav si:t'	sajə:vith	decorated
sajə:vith. po:ši du:r'av manz' čha	po:ši du:r'	flower beds
lu:kan paknič vath. ba:kay mugil	hind' pə:th'	like
ba:gan hind' pə:th' čhi ša:limə:ras	rangida:r	colorful
manz ti phamva:ri. a:thva:ri doh	bijli:bət'	electric bulb
čhi yim phamva:ri rangida:r biļli:	čamikun	to sparkle
bat'av si:t' čamka:n. so:ruy ba:g	zo:tun	to glitter
čhu kismī kismik'av rangav si:t'		
zo:ta:n.		

## V

ša:limə:ras manz čhi va:ryah bo:ni ti	bu:n'	chinar tree
m'avī kul'. a:thva:ri doh čhi yiman	šur' bə:ts	with family
kul'an tal va:ryah kə:šir' šur' bə:ts	h'ath	
h'ath a:ra:m karni yiva:n. sama:va:rav	a:ra:m karun	to relax
ti kismī kismik'av ph'arnav ti sa:d'av	ro:nakh ba:sin'	to seem bright,
si:t' čha ba:gas manz bađi ro:nakh		colorful
ba:sa:n.		

## VI

ath ba:gas manz čhu akh bođ kamri.	lab	wall
ath čha bađi sɔndar labi yiman p'aṭh	pha:rsi:	Persian (language)
pha:rsiyas manz čhi še:r li:khith.	še:r	poetry
kan'an p'aṭh čha kə:ri:garav bađi	kə:ri:gar	craftsman
khu:bsu:rath kə:m kərmits. ath		



## IV

Shalimar is decorated with beautiful flowers. In the middle of the flower beds there are pathways for people to walk. As in other Mughal gardens, Shalimar, too, has fountains. On Sundays, these fountains sparkle with colorful lights. The whole garden glitters with a variety of colors.

## V

There are many chinar trees and fruit trees in Shalimar. On Sundays, many Kashmiris come with their families to relax under these trees. The garden looks colorful with samovars and various types of phirans and sarees.

## VI

There is a big hall in the garden. It has beautiful walls on which Persian poetry is written. Craftsmen have done very attractive carving on the stones. Sitting in the hall

kamras manz bihith o:s ʃahā:gi:r  
 ɖaluk tɪ kəhan hund naza:rɪ vučha:n.

## VII

s'aṭha: kə:ʃir' čhi ot ɖu:gan manz	pəz'pə:ṭh'	really
gatsha:n. ʃa:lɪmə:r čhu pəz'pə:ṭh'	vučhun la:yakh	worth seeing
vučhun la:yakh.		

Jahangir would enjoy the view of  
the lake and the mountains.

## VII

A lot of Kashmiris go there in  
dū:gas. Shalimar is really worth  
seeing.

## niša:th ba:g

## I

niša:th ba:g ti čhu ɖal bəʈhis p'aʈh.

niša:tuk matlab čhu 'khoši:'. yi čhu      khoši:      happiness, pleasure

koh da:mnas tal ti buthi čhus ɖaluk

khu:bsu:rath naza:rɪ.      ša:lime:rɪ

p'aʈhɪ čhu niša:th mi:l Jo:rah du:r.

yi čhu əmra:kəɖli p'aʈhɪ lagbag ə:ʈh

mi:l du:r. yi ba:g čhu a:saphša:han

bana:vino:vmut.      a:saphšah o:s

nu:rʃaha:nihund bo:y. yi o:s

bo:y      brother

šahʃaha:nun boɖ vəzi:r.

boɖ vəzi:r      Prime Minister

## II

niša:tas čhi dəh hisi. yim hisi čhi

hisi      parts, terraces

dəh bəɖ' poši ɖu:r' hi: laga:n. yi

ba:g čhu ša:lime:rɪ khotɪ lokuʈ.

z'a:ɖɪ khotɪ z'a:ɖɪ a:si še hath

gaz khol.

niša:tas manz čhi kɪsmi kɪsmik'

po:ši čaman banəvith. ath manz čhi

po:ši čaman      flowerbed(s)

pə:tri (kani) lagə:vith yiman p'aʈh

pə:tɪr kən'      flat stone slabs

lu:kh čhi paka:n. bo:ni kul'an tal

čhi lu:kh naza:rɪ vučhni ti a:ra:m

karni

## Nishat Garden

## I

The Nishat Garden, also, is situated on the bank of Dal Lake. The word niṣa:t means 'pleasure'. The Nishat Garden is at the foot of a mountain and commands a beautiful view of Dal Lake. Nishat is about two miles from the Shalimar Garden. It is about eight miles from Amira Kadal. This garden was laid out by Asaf Shah. He was Nurjahan's brother and the Prime Minister of Shahjahan.

## II

The Nishat Garden has ten terraces. These terraces look like ten huge flowerbeds. Nishat is smaller in area than Shalimar. It is at the most six hundred yards long and two hundred and seventy yards wide.

In Nishat there are flowerbeds of various kinds. In these flowerbeds, there are stone slabs on which people walk. People go there to enjoy the view and to relax under the chinar

yiva:n. niša:tas manz čhi va:ryah  
m'avī kul' ti.

## III

niša:t ba:gi mənz' čhu akh na:li  
vasa:n. ath na:las manz čhi                      na:li                      stream  
khu:bsu:rath phamva:ran hānzi  
kata:ri. yiman phamva:ran čhi                      kata:ri                      rows  
zo:tivāni biļli: bati lə:gith.

## IV

niša:tas manz čhi akh dupu:r                      dupu:r                      two-storied  
ba:la:dəri:. yi ba:la:dəri: čhi  
še:ṭh phuṭh zi:ṭh ti pantsah phuṭh  
khəṭ. ami ba:la:dari p'aṭhī čhu  
ḡaluk ti kohan hund naza:ri bo:zni  
yiva:n. r'atī kə:lis manz ti čhu  
ati p'aṭhī kohan p'aṭh ši:n bo:zni  
yiva:n.

## V

sa:rivāy khotī peṭhim hiṣī čhu bo:ni  
kul'av si:t' bəriṭh. ati čha akh haṭ  
yath manz lu:kh naza:ri vučhni  
beha:n čhi.

trees. The garden has many  
fruit trees, too.

### III

A stream runs through the Nishat  
Garden. In this stream there  
are rows of beautiful fountains.  
These fountains are illuminated  
by glittering lights.

### IV

There is a two-storied balcony  
in the garden. This balcony is  
sixty feet long and fifty feet wide.  
It commands a view of Dal Lake  
and the mountain range. Even in  
the summer one can see the snow  
on the tops of these mountains.

### V

The top most terrace is filled  
with chinar trees. There is a  
hut there in which people sit  
to enjoy the view.

## VI

šahjaha:nas gav baḍi tə:ʃib yeli                      tə:ʃib gatshun    to be amazed  
 təm' vučh ki niša:th čhu ša:līmə:rī  
 khṛti khu:bsu:rath. niša:th čhu  
 pəz'pə:th' khoši:hund ba:g.



## VI

Shahjahan was amazed to find  
that the Nishat Garden surpassed  
Shalimar Garden in beauty. The Nishat  
Garden is indeed a garden of pleasure.



## 35

mahdi:v bištā : ča:la:kh tsu:r

Mahadev bishta: A Clever Thief



mahdi:v bištā mahra:ji s̄indis šongan kamras manz

## I

kə:šri ma:ji čha aksar šongni vizi	mə:ʃ	mother
panin'an šur'an mahdi:vini kathi	aksar	often
vana:n. dapa:n čhi mahra:ja:	panun	one's (own)
parta:p singni vakhti o:s kəši:ri		
manz mahdi:v tsu:ran hund sarda:r	tsu:r	thief
ma:nini yiva:n. yi a:v ni zāh tsu:r	sarda:r	leader
kara:n kara:n raṭni. mahdi:van ə:s'	ma:nini yun	to be considered
puli:s ti sarka:r pare:ša:n kər'mit'.	raṭun	to catch
yeli mahdi:vī o:s tsu:r karni ne:ra:n	pare:ša:n karun	to perplex
yi o:s brə:r' sind' pə:th' a:va:zi	bro:r	cat
bagə:r tsu:r kara:n. dapa:n čhi	a:va:z	sound
tavay ə:s' əmis mahdi:v <u>bišti</u>		
vana:n. kəšir' šur' čhi brə:ris		
bišti vana:n. mahdi:vī o:s brə:r'		
sindi: pə:th' 'm'av' 'm'av' ti kara:n.		
lu:kan o:s ba:sa:n ki bro:r čhu ti		
tim ə:s 'bišti, bišti' kara:n ti		
hupə:r' o:s mahdi:vī timan lu:ṭith	lu:ṭun	to rob
gatsha:n.		

## II

yi čhu poz ki mahdi:vī o:s məhšu:r	tsu:ri n'un	to steal
tsu:r. yi ti čhu poz ki yi o:s	to:ti	in spite of that
lu:kan ma:l ti pə:sī tsu:ri niva:n.	gōni ki:rtan karin'	to sing praises o karin'

## I

Kashmiri mothers often tell their children the stories of Mahadev at bedtime. It is said that during the reign of Maharaja Partap Singh, Mahadev was considered the leader of thieves in Kashmir. He was never caught in the act of stealing. Mahadev had perplexed both the police and the government. Whenever Mahadev went out to steal, he would do so like a cat, without making a sound. They say that is why he was called Mahadev biṣṭi. Kashmiri children refer to a cat as biṣṭi. Mahadev would even mew to make people think that it was a cat. They would shout "biṣṭi, biṣṭi"--a sound made to scare away cats--while Mahadev took off with the loot.

## II

It is indeed a fact that Mahadev was a well-known thief. It is also true that he would rob people of their

magar to:ti ə:s' lu:kh əm'sinz

mohbath karun to love

gənə ki:rtan kara:n. lu:kh ə:s'

əmi:r rich, wealthy

mahdi:vas mohbath kara:n tik'a:zi

luṭa:vun to loot, to rob, to steal

yi o:s əmi:ran luṭa:va:n tɪ ha:ʃath

ha:ʃathmand needy (person(s))

mandan hānd' kha:nɪ bara:n.

kha:nɪ barun to provide for

### III

maha:di:vas multak ʃhi akh kath

s'aṭha: məḥʃu:r. aki doh kor tsu:rav

phə:slɪ ki mahdi:vɪ ʃhu zəru:r tihund

phə:slɪ karun to decide

sarda:r magar timan pazi əmis ti

pazi ought to

imtiha:n h'on. əkis məʃlisi manz

imtiha:n examination, test

kor tsu:rav yi ti phə:slɪ ki

imtiha:n h'on to test

mahdi:vas kithikan h'an tim imtiha:n.

məʃlis a gathering, a meeting

əs' vano:vɪ tohi van' tami imtiha:nɪʃ

kath.

### IV

aki doh same:yi sə:ri: tsu:r tɪ

bulo:vukh mahdi:vɪ. akh tsu:r voth

bula:vun to invite, to call

thod tɪ vonun mahdi:vas:

thod vɔṭhun to stand up

"he: mahdi:vju:, əs' sə:ri: ʃhivɪ

tohi panun sarda:r ma:na:n. tihund

ma:nun to consider

ro:b ʃhu asi sa:riniy p'aṭh. magar

ro:b awe

panun kama:l ha:vnɪ khə:tri di:tav

kama:l ha:vun to show one's excellence

property and wealth. But, in spite of that, people used to sing his praises. The people loved Mahadev because he would steal from the wealthy to provide for the needy.

### III

There is a particularly well-known story about Mahadev. One day the thieves decided that even though Mahadev was, without a doubt, their leader, he would still have to undergo a test. In a meeting, they also agreed upon the way he would be tested. We shall now tell you the story of this test.

### IV

One day Mahadev was invited to a gathering of all the thieves. One thief stood up and addressed Mahadev thus:  
"he: mahdevju:, we all consider you to be our leader. We are all in awe of you. But, in order to prove your superiority, we would like you to take a test. If you

toh' ti imtiha:n. agar toh' imtiha:n

diyiv tami sɪ:t' baɖi tuhund yazath

yazath

prestige

tɪ asi baɖi tohi p'aθh patsh."

patsh

trust

mahdi:v sapud baɖi gəmbi:r tɪ d'utun

gəmbi:r sapdun

to become serious

Java:b:

"a:, bɪ ʧus imtiha:nɪ khə:tri taya:r."

tsu:rav yuthuy yi Java:b bu:z tim

vɔʃle:yi. akh tsu:r voth va:rɪ va:rɪ

vɔʃlun

to blush

thod tɪ vonun:

va:rɪ va:rɪ

slowly

"aʧa:, mahdi:vju: əs' ʧi yatsha:n

yatshun

to wish, to want to

ki toh' kaɖinə:v'u:n so:n razɪ

kaɖina:vun

to cause (one) to take  
off (something)

pə:ʃa:mɪ. su əniv asi niʃ magar

ra:zas gatshi nɪ bilkul khabar

pə:ʃa:mɪ

trousers

gatshɪn'."

khabar gatshɪn'

to come to know

mahdi:vas a:v asun tɪ dɔpnakh:

asun yun

to smile

"aʧa:, yeli tohi yi: marzi: ʧi bɪ

marzi:

wish, desire

kari tɪ:. yi ʧhanɪ kəh muʃkil kə:m."

tsu:rɪ məʃlis

conference of  
thieves

tsu:rav yuthuy yi bu:z tim gayi khoʃ

tɪ tsu:rɪ məʃlis gayi khatɪm.

khatɪm gatshun

to come to an end

# V

ami patɪ ləg' mahdi:vas tso:r pə:tsh

doh sɔ:ʧnas. su gav ʃe:rgaɖi kəh

sɔ:ʧun

to think

ʃi:z vuʧhini. akh vuʧhun ki ra:zɪ

ʃe:rgəɖ'

Shergadi (proper name)



agree, it will enhance your  
reputation and our trust in  
you will increase."

Mahadev became very serious and replied:

"Yes, of course, I am ready for a test."

As soon as the thieves heard this reply,  
they blushed. One thief slowly stood  
up and said:

"All right, Mahdevju:, we want you to  
make our Maharaja take off his trousers.  
These trousers should then be presented  
to this gathering. The Maharaja should  
know nothing about it."

Mahadev smiled and said:

"All right, if that is what you want, so  
be it. It is not a difficult task."

On hearing this the thieves were delighted  
and the conference of thieves came to an  
end.

## V

After this it took Mahadev four or five  
days to think. He went to Shergadi to  
observe several things. First, he found out

kati čhu šonga:n tɨ pəhrɨda:r kat'ath	pəhrɨda:r	guard
kat'ath čhi ro:za:n. beyi vučhun ki	s'oduy	directly
su kapə:r' heki s'oduy šakh karnɨ	šakh karun	to cause suspicion
bagə:r ra:zɨ sɨndis šongan kamras manz		
və:tith. yi sə:ri: či:z vučhith	va:tun	to reach
kər mahdi:van tayə:ri: šoru:.	šoru: karun	to begin, to start

## VI

aki doh dra:v mahdi:vɨ tɨ onun akh		
narko:n. ath narkə:nis manz bar'an	narko:n	a piece of reed
baɖɨ zəhri:lɨ vozʃi reyi. tami	zəhri:lɨ	vicious
patɨ a:v garɨ tɨ karɨnə:vɨn pa:nas	reyi	ants
ti:lɨ mə:liš. patɨ gav ləngu:ʃas	ti:l	oil
manz khaɖa: tɨ vučhun ə:nas manz	mə:liš	massage
panun pa:n. mahdi:vɨ gav pa:nas	ləngu:tɨ	loincloth
p'aʃh baɖɨ khoš tɨ asunah kərith	ə:nɨ	mirror
dra:v su še:rgaɖi kun. ami vizi a:sɨ	asun(ah) kərith	after a laugh
rə:ts hɨnzɨ bah baje: tɨ tsəva:pə:r'		
ə:s anigaɖɨ. mahdi:vɨ tor kɨʃɨ kɔli	kɨʃɨ kɔl	a tributary of the Vitasta
kin'. razɨ sɨndis məhlas niš və:tith		
khot yi šra:nɨ kuʃhiki na:ri mənz' tɨ	šra:nɨ kuʃh	bathroom
vo:t šra:nɨ kuʃhis manz. patɨ tsa:v	no:r	pipe
yi brə:r' sɨnd' pə:ʃh' ra:zɨ sɨndis		
songan kuʃhis manz.		

the location of the Maharaja's bedroom, and the location of the palace guards. He also found a way to reach the Maharaja's bedroom without causing suspicion. After observing all these things, he started his preparations.

## VI

First, Mahadev went out and filled a piece of reed with vicious red ants. Then he came home and had his body massaged with oil. He then put on a lango:t (loincloth) and looked at himself in the mirror. He was very pleased with himself. And with a mischievous smile, he left for Shergadi. It was midnight and pitch dark when he arrived. Mahadev swam across the ki:tikol. Then, after reaching the royal palace, he entered the bathroom of the Maharaja through a pipe. From there, like a cat, he entered the bedroom of the Maharaja.

## VII

mahdi:van vučh ra:zi n'əndri manz	n'əndri manz	sound asleep
mast. əm' kođ va:ri va:ri narko:n ti	mast	
tra:v'an reyi ra:zi sind'an khəran		
niš. yimi zəhri:li reyi khatsi ra:zi		
sinzan zangan p'ath tsəpə:r'. reyav	tsəpə:r'	from all sides, all over
kor ra:zi təpav si:t' pare:ša:n.	təph	bite, sting
ra:zan h'ot dəyav athav zangan kašun.	kašun h'on	to scratch
yi gav t'uth pare:ša:n ki n'əndri manz		
tshun əm' pə:ja:mi zangav manzi		
kəđith ti d'utun du:r də:rith.	də:rith d'un	to throw away
mahdi:vi gav khoš ti va:ri va:ri tulun		
pə:ja:mi ti brə:r' sind' pə:th' dra:v		
beyi ami: nə:r' kin' yapə:r a:mut o:s.		

## VIII

doymi doh vo:t mahdi:vi tsu:ri		
məjlisi manz razı sund pə:ja:mi		
h'ath. yeli mahdi:vi vo:t to:r		
tsu:r ə:s' be:ta:b yi za:nini khə:tri	be:ta:b	impatient
ki mahdi:van onı pə:ja:mi kini na.		
mahdi:van mutsir va:ri va:ri akh	mutsrin	to open
phuđiđ, kođun ra:zi sund pə:jamı ti	phuđiđ	(small) bundle
thovun su asa:n asa:n čo:ki p'ath.	ču:k'	<u>chowki</u>
yi vučhith vəth' sə:ri: tsu:r thod		

## VII

Mahdev saw that the Maharaja was sound asleep. He slowly took out the reed and dropped the ants near the Maharaja's feet. These vicious ants spread all over the Maharaja's legs. They made him miserable with their bites. The Maharaja started scratching his legs with both of his hands. He was so uncomfortable that, in his sleep, he took off his trousers and threw them aside. Mahadev was delighted. He quietly picked up the trousers, and, again like a cat, walked out through the pipe through which he had entered.

## VIII

The next day Mahadev went to the gathering of the thieves with the Maharaja's trousers. When Mahadev arrived, the thieves were impatient to know if he had been successful in obtaining the trousers. Mahadev haltingly opened a bundle, took out the trousers, and placed them on a čo:ki: with a smile. On seeing this, all the thieves stood up clapping their hands and singing the praises

tsaripop kara:n t̃i mahdi:ṽn' gi:t	tsaripop karun	to clap one's hands
g'ava:n. mahadi:ṽi o:s dilas manz		
s'aṭha: khōš. tsu:rav mo:n yi beyi	dil	heart
panun ča: lakh sarda:r. mahdi:v	ča: la: kh	clever
bištas mutlak čha beyi va: ryah kath̃i		
yim̃i kə: šran šur'an hund s'aṭha: man	man bəhla:vun	to entertain
bəhla: va:n čha.		

of Mahadev biṣṭi. Mahadev was deeply pleased. The thieves again accepted him as their clever leader.

There are many other stories about Mahadev biṣṭi which entertain the Kashmiri children.

.





baḍšāh : pa:dšāh

Badshah : The Great King

## I

kə:šr'av čhuni zāh sōkh vuchumut.

sani truvahšatī p'aṭhī peyi va:ryahas

ka:las kə:šr'an gulə:mi: barda:š

gulə:mi:

foreign rule

karin'. kəši:ri p'aṭh ə:s' aksar

barda:š karin'

to undergo

hamli sapda:n. amikin' ə:s ati ka:li

aksar

often

pagah hoku:math badla:n ti ma:rka:t

hamli

invasion(s)

sapda:n.

ka:li pagah

every now and then

kəši:ri p'aṭh kər muglav,

ma:rka:t

slaughter, bloodshed

aphga:nav, sikav ti du:grav hoku:math.

yiman hoku:math karan va:l'an manz

ə:s' keh s'aṭha: zə:lim ti tangdil.

zə:lim

cruel

timav miṭə:v' kəši:ri hānd' mandar

tangdil

narrow-minded

ti beyi kərikh kə:šir' baṭi sakh

miṭa:vun

to destroy

pare:ša:n. dapa:n čhi baṭan a:yi yi:ts

pare:ša:n  
karin'

to persecute

sakhti: ki tim bane:yi ya: misarma:n

ya: tsəl' kəši:ri n'abar. yi ti čhi

dapa:n ki aki vakhti: ru:d' kəši:ri

siriph kah baṭi gari.

magar sə:ri: hoku:math karan

və:l' ə:s' ni na:ka:ri. keh ə:s'

na:ka:ri

bad

s'aṭha: daya:lu: ti tarki: pasand.

daya:lu:

kind

timav thəv' kə:šir' baṭi ti misarma:n

tarki: pasand

progressive

khōš ti kəši:r kərikh a:ba:d.

a:ba:d karun

to make prosperous

tith'an hoku:math karan va:l'an manz

## I

Kashmiris have rarely seen good days. From 1300 A.D. they had to undergo foreign rule for a long time. Kashmir was invaded very often. Because of this there was bloodshed every now and then, and the government changed hands every so often.

Kashmir has been ruled by the Mughals, the Afghans, the Sikhs and the Dogras. Some of these rulers were cruel and narrow-minded. They destroyed temples in Kashmir, and persecuted the Kashmiri Pandits. It is said that the Kashmiri Pandits had to face so much hardship that they either became converts to Islam or left Kashmir for good. It is also said that at one time the number of Kashmiri Pandits was reduced to only eleven families.

But not all the rulers were bad. Some of them were compassionate and progressive. They kept both the Kashmiri Hindus and Muslims happy and made Kashmir prosperous. From among these rulers Zain-ul-Abdin's

čhu zə:n-ul-a:bdi:nun na:v kha:s  
yazti: sɨ:t' yiva:n heni. tavay čhi  
əmis baɬi ti misarma:n mohbti: sɨ:t'  
baɬ ʃah vana:n.

## II

badšahan kər va:rya:s ka:las kəši:ri		
p'aṭh hoku:math. yi o:s kə:šr'an hīndi		
khə:tri s'aṭha: ʃa:n vakhīt. əmis o:s		
kə:šr'an hund s'aṭha: mohbath. yi		
o:s hend'an tī mīsarma:nan kuni: nazri	kuni: nazri	to give equal
vučha:n. kə:šr'an baṭan kits ə:s yi	vučhun	treatment
bəḍ kath.		
badšah sindis darba:ras manz ti	darba:r	court
o:s prath mazhabik'an lu:kan kunuy		
yazath. əm' karno:v ʃəziya: band. yi	ʃəziya:	(special tax imposed
o:s mandran ti gatsha:n tī məši:dan		on Hindus by Muslim
ti. dapa:n čhi badšahan bana:vīnə:v'		rulers in India)
kəh mandar ti. yi o:s n'ama:z ti		
para:n tī havan ti kara:n. əm' lə:g'	havan	ritualistic fire
baṭi sarkə:ri: no:kri: manz. tanay		
p'athi bane:yi kəh baṭi ka:rkun.	ka:rkun	(workingmen)

### III

baðʃah o:s ni siriph akh ja:n ti			
šuhul ra:zi. əm' kər' kəši:ri	Šuhul		compassionate, peace-loving

name is mentioned with particular reverence. That is why both Hindus and Muslims affectionately call him "the great king".

## II

Badshah ruled over Kashmir for a long time. This was a very good time for Kashmiris. He loved Kashmiris. He extended equal treatment to Hindus and Muslims. This was a great thing for Kashmiri Pandits.

Even in the court of Badshah, people of various religions received the same treatment. He had the jaziya abolished. He used to visit temples as well as mosques. It is said that Badshah had several temples constructed. He used to observe nimaz and also perform havans. He gave government jobs to Kashmiri Pandits. Since then, some Kashmiri Pandits have been termed ka:rkun.

## III

Badshah was not only a good and compassionate king. He did several things

hīnzi tarki: khə:tri va:ryah či:z.

əm' kaḍina:vi kōli yimav sī:t'	kōl kaḍin'	to dig a canal
phasīl baḍ'av. siri:nagras manz	phasīl	crops, harvest
yosī mē:r čha so čhi baḍšahniy	baḍun	to increase
khanina:vinə:vmits. ami mē:r sī:t'	mē:r	Mar Canal
gav səhla:buk khatri kam tī sa:ma:nī	khanun	to dig
anīnas ninas geyi səhu:l'ath.	səhla:b	flood

baḍšahan bana:vinə:v' va:ryah	khatri	danger
kəḍil, ba:g tī bəḍ' bəḍ' maka:nī.	səhu:l'ath	convenience
šahkol tī ma:nasbal tī čhi baḍšahni:		
vakhtik'. dapa:n čhi zə:nīgi:r,		
zə:nipo:r, zə:nikədal tī zə:nīku:t		
čhi baḍšahnisīy na:vas p'aṭh.		

tōhi čhuvi yath kita:bi manz  
 sonilə:ki tī ropilə:ki mutlak pormut.  
 timi čha ḍalas manz. timi ti čha  
 baḍšahniy bana:vinə:vimatsī.

#### IV

baḍšahas o:s parnuk tī le:khīnuk baḍi	ə:lim	scholar(s)
šo:kh. yi o:s ə:liman ti ga:tl'an	ga:ṭul	wiseman
yazath kara:n. əm'sindis darba:ras	yazath karun	to respect
manz ə:s' sanaskṛitik', pha:rsiyik	sanaskṛit	(the Sanskrit language)
tī arbi: zabə:n' hīnd' v'adva:n.	pha:rsi:	(the Persian language)
su:mī pəṇḍith o:s timav manzi akh.	arbi:	(the Arabic language)
	v'adva:n	scholars

for the improvement of Kashmir.

He got canals dug which increased the harvest. The Mar-Canal of Srinagar was constructed because of Badshah's efforts. The Mar-Canal reduced the danger of flood and contributed to the convenience of transporting goods.

Badshah had many bridges, gardens, and big mansions constructed. The ṣahkol and Manasbal also go back to his time. It is said that zə:nigi:r, zə:nipo:r zə:nikədal and zə:niku:t are named after Badshah.

In this book, you have already read about sonilā:kh and ronilā:kh. It was again Badshah who had these made.

#### IV

Badshah had great love for scholarship. He respected scholars and wise-men. His court included scholars of Sanskrit, Persian and Arabic. Soma Pandit was one of them.

təm' l'u:kh <u>zə:nīčarīt</u> yath manz	tə:ri:ph karin'	to praise
təm' badšah sind' tə:ri:ph čhi	vayd	(practitioner(s) of Ayurvedic medicine)
kər'mit'. vaydan tī həki:man o:s		
yi s'atha: yazath kara:n. əm'	həki:m	(practitioner(s) of Yūnānī medicine)
khula:vīnə:v' va:ryah haspata:l.	haspata:l	hospital(s)

## V

badšahan banə:v' lu:kan manz šə:ti:		
tī aman kə:yim thavnī khə:trī ko:nu:n.	kə:yim thavun	to maintain
əm' khula:vīnə:v' soku:l tī maktabī.	ko:nu:n	law(s)
hoku:math čala:vnī khə:trī lo:g	soku:l	school
əm' ṭeks.	maktabī	(traditional elemen- tary school)

## VI

badšah sindis vakhtas manz kər kə:šr'av		
kə:ri:garav s'atha: tarki:. dapa:n	kə:ri:gar	craftsman (men)
čhi bukha:ra:, samarkand tī i:ra:nī	tarki: karin'	to progress
p'aṭhī a:yi kəši:ri kə:ri:gar.		
tihīnd' kin' gəyi kəši:ri manz		
sonī kə:m, ropī kə:m, pe:par me:ši:		
tī ša:l bana:vīn' šoru:.		

## VII

badšahan thov am'uk ti khaya:l ki	khaya:l thavun	to take into consideration
kəši:ri p'aṭh gotsh nī k̄ah hamli		
karun. ami khə:trī on əm' lada:kh		



He wrote z̤ānīcarit in which  
 he has praised Badshah. He  
 used to respect vaids and hakims.  
 He opened many hospitals.

## V

Badshah introduced laws  
 for maintaining peace and amity  
 among the people. He opened  
 schools and maktabs. He introduced  
 taxes in order to run the government.

## VI

During the reign of Badshah  
 Kashmiri craftsmen made great advance-  
 ment. It is claimed that craftsmen  
 came to Kashmir all the way from Bukhara,  
 Samarkand and Iran. It is due to them  
 that goldwork, silverwork, papier-mache,  
 and shawl-making were introduced in Kashmir.

## VII

Badshah also took steps to ensure  
 that nobody invaded Kashmir. That is  
 why he brought Ladakh and Baltistan

tī baltista:n paninis hoku:matas

tal. beyi thov əm' ənd' pəkh'

ənd' pəkh'

neighboring

ra:zan tī sulta:nan si:t' salah.

# VIII

baḍṣah o:s s'aṭha: kə:bil ra:zi.

kə:bil

able (adj.)

əm'sīndi vakhti kər kəṣi:ri varyah

tarki: tī kəṣir' gəyi khəṣha:l.

khəṣha:l  
gatshun

to prosper

magar pa:nī vuḥ nī baḍṣahan z'a:di

səkh keh.

baḍṣahas a:si tre zana:nī.

əm' o:s jemikis ra:ji sinzan don

ko:r'an si:t' ne:thir kormut. magar

ne:thir karun

to marry

əm'sinz tə:ṭh zana:nī ə:s mokhdama

tə:ṭh

favorite

kho:tu:n. so yeli tsəḍahṣath tī

pə:tsihə:ṭhas manz moyi baḍṣah gav

marun

to die

baḍi gamgi:n.

gamgi:n

sad

əmis ə:s' van' burī doh a:mit'.

burī doh

bad days

ṣur'av ti kərhas бага:vath.

бага:vath  
karin'

to mutiny, to rebel

tsəḍahṣath tī ṣe:ṭhas manz p'av

kəṣi:ri ka:l. baḍṣah ban'av və:rə:g'

ka:l p'on

to have drought  
and famine

h'uh. yi o:s nī van' hoku:math ti

h'aka:n sambə:lith.

və:rə:g'

despondent

tsəḍahṣath tī satitas manz gav

samba:lun

to organize

baḍṣah sərgiva:s. ami vizi o:s yi

under his rule. Further, he developed good relations with neighboring kings and sultans.

#### VIII

Badshah was a very able ruler. During his time Kashmir made progress and the Kashmiris became prosperous. However, in his personal life, Badshah was not very happy.

Badshah had three wives. He had married two daughters of the Raja of Jammu. But his favorite wife was Mokhdama Khatun. In 1465, when she died, Badshah became very sad.

His bad days had come. Even his children rebelled against him. In 1460 Kashmir had a famine. Badshah became despondent. He could not even run the government properly.

In 1470 Badshah died. At that time he was seventy

satiti vuhur. magar baḍḥah sund

na:v ro:zi kə:šir'an hame:ši

hame:ši

always, forever

hame:ši khə:tri tsetas. vuni ti

tsetas ro:zun

to remember

čhi kə:šir' hō:z na:v čala:va:n

čala:va:n g'ava:n "baḍḥah, pa:dḥah".

g'avun

to sing

years old. But the name  
of Badshah will be remembered  
by the Kashmiris forever. Even  
now the Kashmiri boatmen while  
rowing their boats sing "Badshah,  
the Great King".



gulmarg

Gulmarg



gulmarg

## I

gulmarg čha siri:nagri p'aṭhī lagbag	pi:rpančal	(the Pir Panchal mountain range)
aṭho:vuh mi:l du:r. yi čha pi:r		
pančal:likis šuma:las manz. pha:rsiyas	šuma:l	north
manz čhi 'gul' vana:n po:šas ti 'marig'	mə:da:n	field, meadow
vana:n mə:da:nas. gulmarg čha po:šav	na:v p'on	to come to be called
ti sabza:ri si:t' bəriṭh, tavay čhu		
ath gulmarg na:v p'o:mut.		

## II

yi čhi samandari p'aṭhī ə:ṭh sa:s phuṭ	samandar	sea
thazras p'aṭh. gulmargi gatshun čhu ni		
muškil ot čhi bas, mo:ṭar ti ji:p		
gatsha:n. gulmargi tre mi:l brōṭh čhi		
ṭangimarg yiva:n. va:ryah lu:kh čhi	paydal	on foot
yiman tren mi:lan paydal khasa:n ya:	khasa:n khasa:n	while climbing
guris p'aṭh gatsha:n. tangimargi	h'uh	like
p'aṭhī khasa:n khasa:n čha yi koh		
da:mnas tal akh po:ši ba:g h'uh	guris khasun	to ride a horse
ba:sa:n. ati čhu lagbag satan r'atan		
ši:n ro:za:n. z'a:di lu:kh čhi mazi		
khə:tri guris khasun pasand kara:n.		
ṭangimargi p'aṭhī gulmargi ta:n' čhi		
vati došviy tarphav kul' ti po:š.		



## I

Gulmarg is about twenty-eight miles from Srinagar. It is located to the north of the Pir Panchal mountain range. In Persian 'gul' means 'flower' and 'marig' means 'meadow'. Gulmarg is covered with flowers and greenery, that is why it has been named "Gulmarg".

## II

It is situated at a height of eight thousand feet above the sea. It is not difficult to go to Gulmarg. One can reach it by bus, car, or jeep. Three miles before Gulmarg there is Tangmarg. Many people walk these three miles or go on horseback. While climbing from Tangmarg, Gulmarg looks like a flower garden at the foot of the mountain. The mountain remains snowclad for about seven months. (In order to reach Gulmarg) most people ride the horses for fun. On either side of the road from Tangmarg to Gulmarg, there are trees and flowers.

## III

va:ryah tu:ristʃ ʧhi gulmargi khi:man	khi:mi	tents
manz ti ro:za:n. garmi: manz ʧhi	garmi:	the hot season
gulmarig tu:ristʃav si:t' bəriθ a:sa:n.	septambar	September
ju:nɪ p'aθhi septambaras ta:n' ʧhi kati	kati kati	from all sorts
kati p'aθhi gulmargi tu:ristʃ yiva:n.	p'aθhi	of places
yus kãh kəʃi:ri ʧhu yiva:n su ʧhu	yus kãh	whosoever
zəru:r gulmargi gatsha:n.		

## IV

gulmargi hund a:bihavah ʧhu s'aθha:	a:bihavah	climate
ʃa:n. garmi: manz ti ʧhi ra:tas	mazi:da:r	pleasant
mazi:da:r ti:r a:sa:n. garim palav		
ʧhi zəru:r si:t' p'ava:n θavin'.		

## V

gulmargi manz ʧhi lu:kh ki:smi ki:smiʧi	khe:li	sports
khe:li gindan. magar z'a:di lu:kh ʧhi	po:lo:	polo
go:lph ti po:lo: gindni gatsha:n.	ski:ying karin'	to ski
va:ryah tu:ristʃ ʧhi gur' savə:r' karini		
ya: pahaḍan khasni kə:tri gulmargi		
gatsha:n. vandas manz yeli sə:ri:		
mə:da:n ʃi:nɪ bəriθ ʧhi a:sa:n lu:kh		
ʧhi ʃi:nas manz gindini ti ski:ying		
karni ot gatsha:n.		

## III

Many tourists camp in tents at Gulmarg.

In summer Gulmarg is crowded with tourists. From June until September tourists from all sorts of places visit Gulmarg. Whosoever comes to Kashmir invariably visits Gulmarg.

## IV

The climate of Gulamrg is very good. Even in the summer the nights are pleasantly cool. One has to carry warm clothing along.

## V

People play various sports at Gulmarg. But most go to play golf and polo. Many tourists go to Gulmarg for horseback riding or hiking. In winter when all the fields are covered with snow, people go there for skiing and to enjoy other winter sports.

## VI

gulmargi manz čhu prath čhi:zuk  
 intiza:m. ati čhi va:ryah ho:tal  
 ti ča:yiduka:n. sarka:ran čhu akh  
 gešt havs ti bano:vmut. ati čhu  
 akh mähšu:r kilab ti.

## VII

divida:r kul'an hanz mušikh čhi	mušikh	scent
gulmargi manz prath tarphī yiva:n.		
gindini ti a:ra:m karni khə:tri čhi		
yi s'aṭha: ja:n ja:y. gulmargi p'aṭhi		
čhi lu:kh kh'alanmargi ti gatsha:n.	kh'alanmarg	Khilanmarg (place name)
tot ta:m čhi gulmargi p'aṭhi kul		
tso:r mi:l.		

## VI

There are provisions for everything at Gulmarg. There are many hotels and tea stalls there. The government has even built a guest house. There is also a well-known club there.

## VII

In Gulmarg, the scent of deodar trees comes to you from all around. This is a very nice place for sports and relaxation. From Gulmarg people also go to Khilanmarg, which is only four miles away.



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kə:šir' kongiḍu:r'

Kashmiri Saffron Fields



kongiḍu:r'

## I

duniya:has manz čhu kōng siriph dōn	duniyah	world
tren ĵa:yan pə:dī sapda:n. kəši:r	kōng	saffron
čhi timan ĵa:yan manz akh ĵa:y.	pə:dī sapdun	to grow
kəši:ri manz čhu kōng dōn ĵa:yan	khasun	to grow
khasa:n.		

## II

siri:nagri p'aṭhī lagbag nav mi:l du:r	pō:par	Pampur (place name)
čha akh ĵa:y yath pō:par čhi vana:n.	čhi vana:n	is called
pōpras niš čhu viḥ ga:m yus	viḥ ga:m	Vih (place name)
v'atasta:yi hāndis bəṭhis p'ath čhu.	ka:rība:r	trade (n.)
ath pətkin' čhi ləkīṭ' ləkīṭ' koh.	sapdun	to take place
vihiḥ manz čhu kōng khasa:n. magari	kaṣṭīva:r	Kishtwar (place name)
kōnguk ka:rībar čhu pō:pras manz sapda:n.		
pō:prī bagə:r čhu kaṣṭīva:ras manz ti		
əkiṣ ĵa:yi kōng pə:dī sapda:n.		

## III

kōngīkul' čhi lagbag tre inč thəd'	inč	inch
a:sa:n. ath čhi baḍī sōndar halkī	halkī	light
la:ḷvər' rangī po:š ne:ra:n. yimīniy	la:ḷvər'	purple
po:šan hinzan tehjan čhu hōkhina:vith	tehji	stigmas
kōng bana:n. kōngīdu:r'an hīnz	hōkhina:vun	to cause to dry
h'apha:zath karīn' čhi baḍī muškil.	h'apha:zath karīn'	to look after, to take care of



## I

In the whole world, there are only two or three places where saffron grows. Kashmir is one of these places. There are two locations in Kashmir where saffron grows.

## II

About nine miles from Srinagar, there is a place called Pampur. Near Pampur on the banks of the Vitasta (Jehlum) there is a village called Vih. Behind it there are small mountains. It is here, in Vih, that saffron grows. However, the saffron trade takes place in Pampur. In addition to Pampur, there is also a place in Kishtwar where saffron grows.

## III

Saffron plants are about three inches high. They have very attractive light purple flowers. The dried stigmas of these flowers become saffron. It is very difficult to take care of a saffron field.

## IV

kongɨ ɖu:r'an manz čhi kongɨpo:š baɖi	zu:nɨpačh	(the bright half of the lunar month')
sondar laga:n. kongɨɖu:r'an manz		
kə:m kara:n kara:n čhi mozu:r g'ava:n	g'avun	to sing
a:sa:n. lu:kh čhi zu:nɨpačhas manz		
pɔ:par kongɨɖu:r'an hund naza:rɨ		
vučhni ra:tas gatsha:n.		

## V

kəši:ri čhanɨ kongɨ si:t' siriph	baɖun	to increase
khu:bsu:rɨ: baɖa:n, amisɨ:t'	pə:sɨrəŋ'	monetarily
čhu pə:sɨrəŋ' ti phə:yɖɨ va:ta:n.	phə:yɖɨ va:tun	to profit
pɔ:prɨ čhi prath vərih lagbag še:th	man	maunds
man kong pə:di sapda:n. ami si:t' čhu	lačhibəd'	lakhs
kəši:ri lačhibad'an roɸyan hund	ša:yad	perhaps
phə:yɖɨ va:ta:n. ša:yad čhi tavay		
kongɨ ɖu:r'an kə:šir' 'sonɨ krand'		
ti vana:n.		

## VI

kong čhu kəši:ri ti kəši:ri n'əbrɨ	ka:mi lagun	to be of use
s'aṭha:han ka:m'an laga:n. kə:šir'	ɖ'akɨ	forehead(s)
baṭɨ ti beyi va:ryah hend' čhi	ṭ'ok karun	to put a caste mark (on)
ɖ'akas p'aṭh kongɨṭ'ok kara:n. baṭni		
ti čha kongɨ ṭ'ok kara:n. magari konguk	istima:l	use (n.)

## IV

Saffron flowers look very attractive in the fields. Laborers sing while working in these fields. On moonlit nights (in zu:nīpačh), people visit Pampur to enjoy (the beauty of) the saffron fields.

## V

Saffron does not only add to the charm of Kashmir, but is also monetarily profitable. Each year about sixty maunds of saffron are grown in Pampur. This brings an income to Kashmir which runs into lakhs of rupees. Perhaps that is why the Kashmiris call saffron fields 'baskets of gold'.

## VI

There are several uses for saffron inside and outside Kashmir. The Kashmiri Pandits and many other Hindus put a caste mark of saffron on their foreheads. The Kashmiri Panditanis

kha:s istima:l Ğhi lu:kh neni t̃i	pola:ṽi	<u>pilav</u> (Pilaf)
pola:ṽi bana:vñi khə:tr̃i kara:n.	sogand	fragrance
keh lu:kh Ğhi kong khiras t̃i həl̃ivas	kh'añivo:l	one who enjoys good food
manz ti tra:va:n. kong̃i s̃i:t' Ğhu		
rang ne:ra:n beyi sogand yiva:n.	kad̃ir karun	to value
kh'añivə:l' Ğhi tavay kongas kad̃ir		
kara:n.		

also have a saffron caste mark.

However, the main use of saffron is for cooking meat and pilav. Some people also use it for rice-pudding (khi:r) and halva (həlvā). Saffron adds color and fragrance. That is why people who enjoy good food value it.



# 39

kə:ʃur sama:va:r

Kashmiri Samovar



sama:va:r

## I

kəši:ri manz čhu nī kāh garī yeti nī      ma:ninī yun      to be considered  
 sama:va:r a:si.    garas manz čhi akh  
 zī sama:va:r zəru:r a:sa:n.    sama:va:ras  
 manz čhi kə:šir' ča:y bana:va:n.  
 kə:šr'an čhu ča:yi hund bađi šo:kh.      šo:kh a:sun      to be fond of  
 tavay čhu prath kāh vakhīt ča:yi  
 hund vakhīt ma:ninī yiva:n.



lokuṭ sama:va:r

## II

sama:va:ras manz čhu na:rī ba:nī	na:rība:nī	fire-container
a:sa:n yath manz tsīni tī t'ōgal čhi	tsīni	charcoal
tra:va:n. na:rī ba:nas n'əbir'kin'	n'əbir'kin'	outside (around)



## I

There is no home in Kashmir  
 that does not have a samovar.  
 Each family has one or two samovars.  
 Kashmiris make tea in the samovar.  
 Kashmiris are very fond of tea.  
 That is why any time is considered  
 tea time.



kə:ʃir' khə:s'

## II

Inside a samovar there is a fire-  
 container in which charcoal and  
 live coals are placed. Around

Čhi po:n' garma:vnĩČ Ĵa:y a:sa:n.

ath manz Čhi Ča:y, mǝdre:r, ǝ:lĩ tĩ

da:lČi:n tra:va:n.

### III

sama:va:r Čhunĩ aki: kĩsmuk a:sa:n.

aki: on only one

kěh sama:va:r Čhi s'aṭha: lǝkĩṭ'

hatĩbǝd' hundreds

a:sa:n yiman manz siriph akh ya: zĩ

tra:m copper

khǝ:s' Ča:y bana:vnĩ yiva:n Čhi.

sartal brass

kěh sama:va:r Čhi s'aṭha: bǝḍ' a:sa:n.

timan manz Čhi hatĩbǝd' khǝ:s' Ča:y

bana:vnĩ yiva:n. sama:va:r Čhi

tra:mĩk' ya: sartali hĩnd a:sa:n.

### IV

kǝ:řir' Čhi sama:va:ras manz dǝyi treyi

kĩsmĩČ Ča:y bana:va:n. kǝ:řr'an hĩnz

kha:s Ča:y Čha kǝhvĩ. ath Čhi mǝgĩl'

Ča:y ti vana:n. yi bana:vnĩ khǝ:tri

Čhi akh kha:s Ča:y a:sa:n. tath Čhi

vana:n bambay Ča:y. bambay Ča:y,

mǝdre:r, ǝ:lĩ, da:lČi:n tĩ ba:da:m

Čhi pǝ:nis manz grakĩna:va:n magar

grakĩna:vun to cause to boil

ath Čhinĩ dǝd tra:va:n.

the fire-container there is a space  
for water to boil. Tea leaves, sugar,  
cardamom, and cinnamon are put in the water.

### III

Samovars are not of only one  
type. Some samovars, in which  
only one or two cups of tea can be  
made, are very small. Other samovars,  
in which hundreds of cups of tea  
can be made, are very big. Samovars  
are made of copper or brass.

### IV

Kashmiris can make two or three types  
of tea in the samovar. The kəhvi is the  
favorite tea of Kashmiris. This tea is also  
called mogil' ča:y. There is a special  
tea for making it. It is called bambay  
ča:y. The bambay ča:y, sugar, cardamom,  
cinnamon, and almonds are boiled in  
water, but no milk is added.

## V

doymi kismič ča:y čha đabal ča:y.	khā:dar	wedding(s)
ath čhi bambay ča:y, mədre:r, ə:lɨ	sa:l	feast(s)
tɨ ba:da:m tra:va:n magar ath čhi		
dod ti tra:va:n. kə:šir' baɬɨ čhi .		
đabal ča:y khā:dran ya: sa:lan		
p'aɬ bə:gra:n.		

## VI

treymi kismiči ča:yi čhi šir' ča:y	phul	bicarbonate of soda
vana:n. yi čhanɨ bambay ča:yi si:t'	malə:y	cream crest
bana:n. ami khə:trɨ čha akh alag	rang	color
ča:y a:sa:n. ath čhi tra:va:n phul,		
nu:n, dod tɨ malə:y. ath čhu baɬɨ		
khu:bsu:rath rang ne:ra:n. šir'		
ča:y ti čhi kəširi hɨnz kha:s ča:y.		
magar yi čhanɨ prath kə:si pasand		
yiva:n.		

## VII

van' čhi kəh kə:šir' liptan ča:y ti	vuni ti	even now
čava:n. magar vuni ti čhi kə:šr'an	ɬə:ɬ	favorite
hɨnz ɬə:ɬ ča:y kəhvɨ. dapa:n čhi	bəgə:r	other than
kəhvɨ čhu nɨ sama:va:rɨ bəgə:r		
ɬhi:kh bana:n.		

## V

The second type of tea is dabal č̣a:y. It is made with bambay č̣a:y, sugar, cardamom, and almonds. Milk, however, is also added. Kashmiri Pandits serve dabal č̣a:y at weddings and on feasts.

## VI

The third type of tea is called ṣ̌i:r' č̣a:y. This type is not made with bambay č̣a:y. There is another kind of tea used for making that. It is prepared with bicarbonate of soda, salt, milk, and cream (malə:y). It has a very pleasant color. ṣ̌i:r' č̣a:y also is a typically Kashmiri tea, but not everyone likes it.

## VII

Recently, some Kashmiris have started drinking Lipton tea. But even now, the favorite tea of Kashmiris is kəhvī. It is said that good kəhvī cannot be made without the samovar.

## VIII

sama:va:r kar a:v kəʃi:ri yi vanun      ru:s      Russia

čhu muškil. kəʃi:ri bagə:r čhu

sama:va:r ru:sas tɪ i:ra:nas manz

ti a:sa:n. kə:ʃri ča:yi čhu kə:ʃris

khə:sisiy manz mazi yiva:n.

## VIII

It is difficult to say when the samovar was first introduced into Kashmir. In addition to Kashmir, the samovar is also found in Russia and Persia. Kashmiri tea can only be enjoyed in a Kashmiri kho:s (cup).





misarma:n reš : nandir'oš

The Muslim rishis : Nandarishi

I

kəʃi:ri manz čhi m̩sarma:n t̩i hend'		
hat̩bad'an v̩əriyan yagʃah ru:d'm̩t'.	yagʃah	together
kə:ʃr'an m̩sarma:nan p'aṭh čhu		
hend'an hund asar p'o:mut t̩i hend'an	asar p'on	to be influenced
p'aṭh čhu m̩sarma:nan hund asar p'o:mut.		
kəʃi:r čha h'əndusta:nas manz		
akiy titsh ʃa:y yeti m̩sarma:nan čha		
'pənd̩ith', t̩i 'bath' za:th. kə:ʃr'an	za:th	surname
hend'an t̩i m̩sarma:nan čhu ro:zinuk,		
kh'anuk, v̩oth̩inuk behnuk t̩i s̩o:č̩inuk	v̩othun bihun	way of living
akh kha:s t̩əri:k̩i. kəʃi:ri h̩and'		
<u>su:ph'</u> ti čhi aki kha:s t̩əri:k̩ik'.	su:ph'	sufis

II

<u>su:phi:</u> khaya:l kith̩ikan a:v kəʃi:ri	su:phi: khaya:l	Sufism
yi čha s'aṭha: zi:ṭh kath. əs' vano:v̩i		
n̩i s̩o kath t̩ohi yath kita:bi manz.		
kə:ʃr'an su:ph'an manz čhi məh̩ʃu:r		
səyid bulbul ʃah, səyid əli:		
hamd̩ə:ni:, mi:r mahmad hamd̩ə:ni:.		
dapa:n čhi ki kə:ʃr'an <u>su:ph'an</u>		
p'aṭh čhu hend' khaya:luk t̩i darmuk	dar̩m	religion
bad̩i asar p'o:mut. nəti:ʃ̩i sapud	nəti:ʃ̩i	result

## I

For centuries the Hindus and Muslims in Kashmir have lived together. The Kashmiri Muslims have been influenced by the Hindus, and the Hindus have been influenced by the Muslims.

Kashmir is the only place in India where Muslims have surnames such as 'pandit' and 'bhat'. The Kashmiri Hindus and Muslims have a distinctive culture and way of living. Even the sufis of Kashmir are of a special type.

## II

How Sufism came to Kashmir is a long story. We shall not discuss that story in this book. The famous sufis of Kashmir are Sayyid Bulbul Shah, Sayyid Ali Hamdani, and Mir Mohammad Hamdani. It is claimed that Hindu thought and religion greatly influenced Kashmiri sufis. The result was that

yi ki kəʃi:ri manz ɣəyi navi khaya:lɪk'  
su:ph' pə:di. kəh lu:kh ʧhi yiman  
 'misarma:n reʃ' vana:n.

## III

misarma:n reʃan manz ʧhu sa:riviɣ  
 khotɪ məhʃu:r ʃe:kh nu:r di:n. əmis  
 ʧhi kə:ʃir' baɬɪ tɪ misarma:n mohbtɪ  
 tɪ yaztɪ si:t' nandɪr'oʃ vana:n.  
 kə:ʃir' baɬɪ ʧhi əmis səhza:nand ti  
 vana:n.

nandɪ reʃin'	sama:d	ʧha tsra:ri	sama:d	shrine
ʃəri:phas manz.	yi ʧhu akh	lɔkuɬ		
ga:m, na:ga:mi	p'aɬɪ	pə:tsh mi:l		
du:r.	ath samə:z	p'aɬ po:ʃ la:gni		
ʧhi hend' tɪ	misarma:n	dəʃivəy	gatsha:n.	

## IV

nandɪ r'oʃ kar o:s za:mut yi vanun  
 ʧhu muʃkil. kəh ʧhi vana:n ki yi  
 o:s truvahʃath tɪ satɪsatɪtas manz  
 kəymuh ga:mas manz za:mut. lu:kh  
 ʧhi yiti vana:n ki laldedi o:s  
 nandi r'oʃ dɔd ʧo:vmut. kəʃi:ri  
 manz ʧhi nandɪ reʃis mutlak ami  
 baɣə:r ti va:ryah kaɬɪ məhʃu:r.

dɔd ʧa:vun	to nurse
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Kashmir produced sufis with a different outlook. Some people call these sufis "Muslim riši:s".

### III

Among the "Muslim riši:s", the most famous riši: is Sheikh-nur-ud-din. Out of love and veneration, the Hindus and Muslims call him "nandīr'oš". The Kashmiri Pandits also call him Sahzanand.

The shrine of Nandrishi is located in tsra:rišeriph (tsrarishariph). This is a small village about five miles from Nagam. Both Hindus and Muslims go to this shrine to offer flowers.

### IV

It is difficult to say when Nandrishi was actually born. It is said by some that he was born in 1377 in a village called Kaimuh. People also say that Lalded nursed Nandrishi as a child. In addition to this, there are many other stories about him that are popular in Kashmir. Some

kēh kaṭhi a:san pazi ti kēh a:san

lu:kav bana:vimatsi.

bana:vun to create

# V

nandirešnis mə:lis ti ma:ji mutlak

mo:l father

ti čhi va:ryah kaṭhi məḥšu:r. kēh

mə:ji mother

čhi vana:n ki tim ə:s' tsu:r kərith

ti ɖa:kɨ dith panun guza:ri kara:n.

tami si:t' o:s nandi r'oš baɖi

dokhi:. magar kēh čhi vana:n nandi

dokhi: a:sun to be unhappy

reš'un mo:l sala:r sanz o:s baɖi

darma:tma:.

darma:tma: pious, religious

dapa:n čhi ki nandi r'oš dra:v

gari yeli su trih vuhur o:s. əm' kər

bahan vəriyan akis gophi manz tapas'a:.

tapas'a: karin' to meditate

yi goph ə:s əkis ʃanglas manz yeti

əmis khani khə:tri ti o:s ni kha:s

kēh me:la:n. yeli nandi r'oš tapas'a:

kərith mɔkl'av, əm' kor kə:šr'an manz

mɔklun to end, to finish

panin'an khaya:lan hund prača:r.

prača:r karun to propagate

# VI

va:ryah kə:šir' hend' ti misarma:n

bane:yi nandirešin' če:li. yimav tro:v

če:li disciple(s)

garɨba:r ti h'otukh ziya:ratsan manz

ro:zun. yim ə:s' na s'un kh'ava:n

of these stories must be true, while others must have been created by the people.

## V

Many stories are also told about Nandrishi's parents. Some say that his parents made a living by stealing and robbing, which made Nandrishi unhappy. But others say that his father, Salar Sanz, was a pious man.

It is said that Nandrishi left home when he was thirty years old. He meditated for twelve years inside a cave. This cave was in a forest where he could not get much to eat. When Nandrishi completed his meditation, he spread his ideas among the Kashmiris.

## VI

Many Kashmiri Hindus and Muslims became Nandrishi's disciples. They renounced the world and took shelter in a ziya:rath. They gave up eating

na zana:nan sɪ:t' ro:za:n. siriph  
 ə:s' yim ziya:rəts maz bihith panin'  
 tapas'a: kara:n. yim reš yeli  
 sɔrgas ə:s' gatsha:n, yiman ə:s'  
 ziya:ratsan manz daphina:va:n. daphina:vun to bury  
 kə:šir' čhi yiman ziya:ratsan yazath  
 kara:n tɪ preymɪ sa:n samə:zan p'aṭh  
 po:š tra:va:n. yimɪ ziya:ratsɪ čha  
 vuni ti kəši:ri manz mu:ʃu:d. zɪ  
 məhšu:r ziya:ratsɪ čha ə:šimuka:mɪ  
 tɪ anathna:ɡɪ. ə:šimuka:mɪ o:s  
 ʃanak r'oš ro:zan tɪ anathna:ɡɪ o:s  
 rešmo:l ro:za:n. sirinagras manz  
 čha tre məhšu:r ziya:ratsɪ yiman  
 manz baṭimo:l, ʈhagɪba:bɪsə:b tɪ  
 rešpi:r ə:s' ro:za:n.

yiman sa:riniy rešan manz čhu  
 nandir'oš pəz'pə:ṭh' boḍ r'oš maninɪ  
 yiva:n. tavay čhi əm'sɪnd' va:kh  
 kə:šir' baḍɪ yaztɪ sa:n zevi p'aṭh zevi p'aṭh h'on to utter  
 h'ava:n



meat and observed celibacy. They devoted themselves completely to meditation in their ziya:rath. On their death, these rishis were buried in their ziya:ratsi. Kashmiris have great reverence for these ziya:ratsi and devotedly go there to place flowers on the graves. These shrines are still found in Kashmir. Two well-known shrines are in Aishmukam and Anantnag. Janakrishi lived in Aishmukam, and Rishmol lived in Anantnag. There are three famous shrines in Srinagar. Batmal, Thagbab Sahib, and RishiPir lived in these.

Out of all these rishis, Nandrishi is considered outstanding. That is why his sayings are uttered by Kashmiris with great reverence.



# 41

Lald'ad

Granny Lalla



Lald'ad

(1355-?)

## I

kəʃi:ri manz čhi s'aṭha: sa:d,		
šə:yir tɪ masta:nɪ pə:dɪ sapid'mit'.	šə:yir	poet(s)
lal d'ad čha timan manz s'aṭha:	masta:nɪ	mystic(s)
məhšu:r. kəʃi:ri manz čhi kēh lu:kh	pə:dɪ sapdun	to be born
lal dedi šə:yir ma:na:n, kēh čhis	sa:dɪba:y	holy woman
sa:dɪba:y ma:na:n, kēh čhis su:phi:,	su:phi:	<u>sufi</u>
yu:gi: ya: šav bəkhāt ma:na:n. kēh	yu:gi:	yogi
kə:šir čhi əmis avta:r ti ma:na:n.	bəkhāt	devotee
magar prath käh kə:šur čhu lal dedi	avta:r	avatar (incarnation of God)
da:na: ma:na:n. prath kə:šris čhi		
kēh lalɪ va:kh ze vi p'aṭh. kə:šir	da:na:	wise
zaba:n čha lalɪ va:kav si:t' bəriṭh.	lalɪva:kh	sayings of Lalla

## II

kə:šir' hend' tɪ misarma:n čhi lalas		
mohbtɪ si:t' lalɪ mə:ʃ tɪ lal d'ad	d'ad	grandmother, or "Grandmother"
vana:n. əmis čhi lalɪ yu:gi:šəri:		
ti vana:n. kēh lu:kh čhi əmis lalɪ		
mets vana:n.	mets	mystic

## III

dapa:n čhi lal d'ad ə:s sanɪ	pā:drē:ṭhan	Pandrethan (proper name)
truvahšath tɪ pē:tsivanzahas manz		
pā:drē:ṭhni əkis baṭi garas manz	z'avun	to be born

## I

Kashmir has produced many saints,  
poets and mystics. Among them, Lal  
Ded is very prominent. In Kashmir,  
some people consider her a poet, some  
consider her a holywoman and some consider  
her a sufi, a yogi, or a devotee of  
Shiva. Some even consider her an  
avta:r. But every Kashmiri considers  
her a wise woman. Every Kashmiri  
has some sayings of Lalla on the tip  
of his tongue. The Kashmiri language  
is full of her sayings.

## II

Kashmiri Hindus and Muslims  
affectionately call her "Mother  
Lalla" or "Granny Lalla". She is  
also called "Lallayogeshwari". Some  
people call her Lalla, the mystic.

## III

It is said that Lal Ded was  
born in 1355 in Pandrethan to a  
Kashmiri Pandit family. Even as

za:m̥ts. l̥k̥iʃ̥a:r̥i p'aṭhi̇ ə:s lal	l̥k̥iʃ̥a:r̥	period of childhood or youth
d'ad s'aṭha: sam̥j̥da:r̥ t̥i darma:tma:.		
yeli lal bah v̥əriʃ̥ ə:s, əmis korukh	sam̥j̥da:r̥	wise
kh̥ā:dar. əm'sind' v̥ə:riv' ə:s' p̥ō:pr̥i	darma:tma:	religious-minded
ro:za:n. v̥ə:riv'av kor əmis	kh̥ā:dar karun	to marry
padma:v̥əti: na:v. lal dedi ə:s haʃ̥	v̥ə:riv'	in-laws
baḍi kri:r̥. tami d'ut n̥i əmis zāh	haʃ̥	mother-in-law
s̥okh. vana:n ʃ̥hi ki lal dedi h̥inz	kri:r̥	cruel
haʃ̥ ə:s lal dedi h̥indis bat̥i tha:las	s̥okh d'un	to give joy
manz akh k̥ən' thava:n. tath p'aṭhi̇		
ə:s bat̥i vahra:va:n yuth yi ba:sihe:	vahra:vun	to spread
ki lal dedi m'u:l b̥erith bat̥i		
tha:l. lal ə:s b̥ōṭhih̥əts ro:za:n	b̥ōṭhih̥əts	hungry, starved
magar ʃ̥aka:yath ə:s n̥i zāh kara:n.	ʃ̥aka:yath kar̥in'	to complain
lal dedi hund h'uhur o:s baḍi ʃ̥a:n.	h'uhur	father-in-law
su o:s əmis raṭha:n. magar haʃ̥i ə:s	raṭhun	to be affectionate
pare:ʃ̥a:n k̥erm̥ts. s̥o ə:s̥is barthahas	barthah	husband
ti kan bara:n. lal dedi o:s na	kan bar̥in'	to poison the ears (of someone), in the sense of 'to prejudice'
barthahsund s̥okh na haʃ̥ihund s̥okh.		

## IV

yeli lal d'ad ʃ̥atvuh v̥əriʃ̥ v̥ə:ts ami		
tro:v grahast t̥i yi bane:yi ʃ̥av	grahast	family life
b̥ekh̥it. yi ə:s de:va:n̥i hiʃ̥ vati vati	de:va:n̥i	mad person
nang̥i phe:ra:n.	nang̥i	naked

a child, Lalla was wise and religious-minded. When Lalla was twelve years old, she was married. Her in-laws lived in Pampur. The in-laws gave her the name Padmavati. Her mother-in-law was very cruel. She never gave her any peace. It is claimed that her mother-in-law used to put a stone on Lalla's plate (tha:l). She would then cover the stone with rice so that people would get the impression that Lalla had a plateful of rice. Lalla would remain half fed, but would never complain about her mother-in-law. Her father-in-law was a good man and he was kind to her, but her mother-in-law made her miserable. She would even speak ill of Lalla to her husband. Poor Lalla knew no happiness either with her husband or with her mother-in-law.

#### IV

When Lalla was twenty-six she renounced the family and became a devotee of Shiva. Like a mad person, she would go around naked.

yi bane:yi sid siri:kõ:thín'	sid siri:kõ:th	Sidh Srikanth (proper name)
šeš. van' ə:s yi siriph sa:dan t̃i	šeš	disciple
pi:ran si:t' ro:za:n. əmis ə:s' ñi	pi:r	saint
zana:ñi t̃i mar̃id alag ba:sa:n. yi	mar̃id	man
ə:s vana:n ki me vučh ñi vuni k̃āh	vuni	yet
mar̃id, tavay čhas bi nang̃i phe:ra:n.		
magar yeli ami šah hamda:n vučh yi	šah hamda:n	a well-known Muslim saint of Kashmir
ru:z tsu:ri t̃i vonun:		
"me vučh mar̃id, me vučh mar̃id."	tsu:ri ro:zun	to hide oneself

## V

lal d'ad k'a:zi čha k̃āši:ri manz		
məhšu:r? lal d'ad ə:s anpaḍ magar yi	anpaḍ	illiterate
ə:s da:na:. lal dedi h̃ind' va:kh čhi		
da:nə:yi: si:t' b̃erith. yiman va:kan	zind̃igi:	life
manz čhu lal dedi zind̃igi:, yu:g,	yu:g	yoga
bag̃iva:n, dar̃im t̃i a:tma:, prath	bag̃iva:n	God
či:zas p'aṭh v'atsa:r kormut. lal	v'atsa:r karun	to ponder (over)
dedi h̃anz̃i prats̃i čha prath k̃āšris	pratsh	riddle
zevi petis p'aṭh.	p'ot	tip

## VI

lal dedi h̃indi marnuk asli: t̃ə:ri:kh	asli:	actual, exact
čhu ñi mo:lu:m. dapa:n čhi ki yi moyi	mo:lu:m a:sun	to be known
vejibra:ri. lal dedi hi: insa:n	marun	to die
	vejibro:r	Bijbihara (proper name)



She became a disciple of Sidh Srikanth. She would only keep the company of sadhus and pi:rs. She did not think in terms of men and women. She would claim that she had yet to encounter a man, and that is why she went about naked. But when she saw Shah Hamdan, she hid herself saying:

"I saw a man, I saw a man."

## V

Why is Lalla so famous in Kashmir? She was illiterate, but she was wise. Her sayings are full of wisdom. In these sayings, she dealt with everything from life, yoga, and God to dharma and a:tma:. Her riddles are on the lips of every Kashmiri.

## VI

The exact date of Lalla's death is not known. It is claimed that she died in Bijbehara (vejibro:r).

čhini asli: mara:n. lal d'ad čha

panin'an va:kan manz ti kə:šr'an

panun

one's (own)

hind'an dilan manz zindi.

## VII

lal dedi hind' va:kh čhi lag bag

zi hath. yath kita:bi manz pəriv

toh' lal dedi hind' kəh va:kh.

People like Granny Lalla do not really  
die. Lal Ded is alive in her sayings  
and in the hearts of Kashmiris.

## VII

The sayings of Lalla number around  
two hundred. In this book you  
will read some of her sayings.



## 42

habikho:tu:n

Habba Khatun



habikho:tu:n

(16th Century)

## I

lal dedi dit' kə:ʃri zabə:n' bəkhti:

tɪ g'a:nɪk' va:kh. magar habɪkho:tu:ni g'a:n knowledge, wisdom

gev' lo:lɪk' tɪ mohbtɪk' gi:t. lo:l longing

habɪkho:tu:n ə:s tsəndriha:r tsəndriha:r Chandrahar  
(proper name)

ga:mas manz ʃurə:himi sədi: manz pə:di

sapɪzmits. əmis o:s lɔkiʃa:ruk na:v sədi: century

zu:n. yi ə:s pale:mɪts kongɪdu:r'an palun to grow up

manz tɪ bo:ni ʃehʃa:ras tal. yi ə:s

nɪ a:mɪts pa:lɪni bɪkul əkis grɪ:s' grɪ:s' ku:r peasant girl

ko:rihənd' pə:ʈh'. əmi o:s ga:mɪkis

mo:lviyas nɪʃ parun le:khun ti heʃhmət. mo:lvi: mullah, maulvi

lɔkiʃa:rɪ kor əmis mə:l' əkis grɪ:s' heʃhun to learn

kəʈɪs sɪ:t ne:thɪr. magar yi anpaɖ ne:thɪr karun to marry

grɪ:s'koʈ h'oknɪ zu:ni khoʃ thəvith, anpaɖ illiterate

əmisɪndi dilɪk' arma:n samʃith. lal arma:n longings

dedi hɪndi: pə:ʈh' sapɪz zu:n baɖɪ samʃun to understand

gamgi:n. lali a:v və:ra:g tɪ dra:yi gamgi:n sad

gari; zu:ni d'ut grɪ:s' kəʈɪs khələh khələh d'un to divorce

tɪ hetin kə:ʃris manz gi:t g'avɪn'.

## II

zu:n ə:s bo:ni tsha:yi bihith g'ava:n tsha:y shade

a:sa:n. aki doh o:s apə:r' yu:suph ʃah

ʃak guris k'ath ʃika:r gindɪni ʃika:r gindun to hunt

## I

Lal Ded contributed the vaks of devotion and wisdom to the Kashmiri language. Habba Khatun, on the other hand, sang songs of love and romance.

Habba Khatun was born in the village of Chandrahar in the sixteenth century. In her earlier days, she was called Zoon (the Moon). She grew up in the midst of the saffron fields and in the shade of the chinar trees. She was not raised as a typical peasant girl. She had learnt how to read and write from the village moulvi. At an early age her father married her to a peasant boy. But this illiterate peasant boy could not keep Zoon happy. He could not understand the longings of her heart. Just like Lal Ded, Zoon also was sad. Lalla became desperate and left her home. Zoon divorced her husband and started singing songs in Kashmiri.

## II

Zoon used to sing in the shade of a chinar tree. One day Yusuph Shah Chak was out hunting that way on horseback. He happened

dra:mut. yi a:v apə:ri: yet'ath zu:n

ə:s bo:ni tal g'ava:n. əm' bu:z'

zu:ni hānd' gaməbərith tara:nī. yi

gam sorrow

gav əmis vučhini. zu:ni hānz

tara:nī song

khu:bsu:rti: vučhith gav su ru:zith.

ru:zith gatshun to be stunned

yuthuy yiman əčh me:ji yiman gav akh

əčh me:l̥ni to come face to face

əkis si:t' mohbath. pat̥i kor zu:ni

akh əkis si:t' with each other

t̥i yu:suph šahan ne:th̥ir. ami

bad̥ilo:v na:v t̥i yi bane:yi

bad̥ila:vun to change

hab̥i kho:tu:n.

### III

hab̥i kho:tu:ni d'ut kə:šri šə:yri:

'lo:l'. lo:l čhu lagbag angri:zi:

lo:l lyric

'lirik' h'uh. ath manz čhu akh

lirik lyric

s'aṭha: tshot̥ khaya:l a:sa:n. yi čhu

səngi:t̥i t̥i pre:m̥i bərith a:sa:n.

səngi:t music

### IV

hab̥i kho:t̥ni thov yu:suph šah

čak athas manz. yim bə:ts zi ə:s'

athas manz to keep under  
thavun one's control

s'aṭha: khoš̥ t̥i yu:suph šah ban'av

kəš̥i:ri hund ra:zi ti.

zi bə:ts couple

yiman d̥on bə:tsan hānz khoš̥i:

ru:z n̥i z'a:d̥i ka:las. akbar̥i sund

dabdab̥i gav šeru: dili. t̥i tēm' bulo:v

dabdab̥i control, rule



to pass the place where Zoon was singing under the chinar tree. He heard her melancholic melodies, and went to look at her. He was stunned by her beauty. As soon as their eyes met, they fell in love. Later, Zoon and Yusuph Shah were married. She changed her name and became Habba Khatun.

### III

Habba Khatun introduced lol to Kashmiri poetry. lol is more or less equivalent to the English 'lyric'. It conveys one brief thought. It is full of melody and love.

### IV

Habba Khatun kept Yusuph Shah under her control. The couple was very contented, and Yusuph Shah became the ruler of Kashmir.

Their happiness did not last long. Akbar came into prominence in Delhi, and he called Yusuph Shah there. In 1579,

yu:suph šah dili. yi gav majbu:r ti	majbu:r gatshun	to be compelled
pandah šath ti kunīši:tas maz p'av	kə:d karun	to arrest
əmis dili gatshun. dili manz kor	biha:r	the state of Bihar (in India)
akbaran yu:suph šah kə:d. yi thovukh		
biha:ras manz əkis kə:dkha:nas manz	kə:dkha:ni	prison
band. bičə:r habikho:tu:n gəyi	band thavun	to keep in prison
yu:suphšahas niš judah.	judah gatshun	to be separated

## V

habikho:tu:ni hīnd' gi:t čhi judə:yi:		
hīndi dəkhi si:t' bəriθ. dapa:n čhi		
habikho:tu:ni kor kə:šris manz 'lo:l'		
šoru:. əmis patī a:yi arnima:l, tami	arnima:l	Arnimal (Kashmiri poetess)
ti gev' bađi dəkhi bəriθ lo:l.		

Yusuph Shah was compelled to go to  
Delhi. In Delhi, Akbar arrested  
him. He was kept in prison in Bihar.  
Poor Habba Khatun was separated  
from Yusuph Shah.

## V

The songs of Habba Khatun are full of  
the sorrow of separation. It is  
claimed that Habba Khatun introduced  
the lol into the Kashmiri (language).  
After her came Arnimal who also sang  
mournful lyrics.



# 43

gula:m ahmad 'məhju:r'

Gulam Ahmad 'Mahjoor'



gula:m ahmad 'məhju:r'

(1885-1952)

## I

kə:šr'an šə:yran manz čha mēhju:ras  
 akh kha:s ja:y. mēhju:r čhu dōyav  
 či:zav khə:tri kha:s mēhšu:r. akh  
 yi ki əm' on kə:šri šə:yri: manz  
 nov təri:kī. dōyum yi ki əm' on  
 kə:šri sə:yri: manz nov khaya:l.

mēhju:ran li:kh' kə:šris manz  
 a:zə:di: tī tarki: hānd' gi:t. yimav  
 gi:tav sī:t' gəyi šong'mit' kə:šir'  
 huša:r. yi a:v nəv a:va:z tī nov  
 le:khnu:k təri:kī h'ath.

mēhju:r o:s mohbtuk tī  
 milītsa:ruk šə:yir. yi o:s goḍī  
 siriph preymik' gi:t le:kha:n.  
 magar əm' li:kh' a:zə:di:hānd'  
 zo:rda:r gi:t ti.

šə:yri: poetry  
 təri:kī style, form  
 khaya:l thought

tarki: progress  
 gi:t song(s)  
 šong'mit' sleeping  
 huša:r gatshun to wake up  
 a:va:z voice  
 le:khnu:k təri:kī style of writing  
 milītsa:r communal harmony  
 preyam love  
 zo:rda:r powerful, forceful

## II

mēhju:run asli: na:v o:s gula:m ahmad.  
 magar šə:yri: karnī khə:tri thov əm'  
 'mēhju:r' na:v. mēhju:r o:s za:mut  
 ardaḥšath tī pə:tsi:šī:tas manz  
 m'ətriḡa:mas manz. əm' čhi pha:rsiyas  
 tī ordu:has manz ti šə:yri: kərmits.

m'ətriḡa:m Metragam (proper name)  
 pha:rsi: Persian (language)  
 ordu: Urdu  
 šə:yri: karin' to write poetry

## I

Mahjoor has a place of honor among the poets of Kashmir. He is especially noted for two things. First, he introduced a new style into Kashmiri poetry. Second, he introduced a new thought into Kashmiri poetry.

Mahjoor wrote poems of freedom and progress in Kashmiri. These songs awakened the sleeping Kashmiris. He came with a new voice and a new (literary) form.

Mahjoor was a poet of love and communal harmony. In his earlier days, he used to write only love poetry, but (later) he also wrote forceful poems about freedom.

## II

Mahjoor's real name was Ghulam Ahmad. But as a poet, he adopted the pen name 'Mahjoor'. He was born in eighteen hundred and eighty-five in Metragam. He has written poetry in Persian and Urdu as well.

## III

məhju:r o:s kəʃi:ri manz akh

paṭhvə:r'. sarkə:ri: ka:mi si:t'

si:t' o:s yi kə:ʃris manz ʃə:yri:

ti kara:n. məhju:ran ṭhapa:vino:v

goḍin'uk kə:ʃur gi:t kunivuh ʃath ti

ardahas manz. ami paṭi kər əm'

siriph kə:ʃris manz ʃə:yri:. əm'sind'

gi:t gayi s'aṭha: məhʃu:r. yi o:s

le:kha:n mohbtas p'aṭh, militsa:ras

p'aṭh, sama:ʃsuda:ras p'aṭh ti

kə:ʃr'an hənzi buri ha:lits p'aṭh.

məhju:ran li:kh' gi:t javə:ni: p'aṭh,

niʃa:t ba:gik'an po:ʃan p'aṭh, gri:s'

ko:ri p'aṭh, ba:gva:nas p'aṭh,

po:ʃinu:las p'aṭh ti a:za:d kəʃi:ri

p'aṭh. ami vakhti ə:s' ni yith'

tara:ni kə:ʃri ʃə:yri manz mu:ʃu:d.

yim tara:ni dit' asi məhju:ran.

məhju:rɪn' kəh gi:t ṭhi yath kita:bi

manz. tim pəriv toh' brō:ṭh kun.

paṭhvə:r'

Hindi-Urdu, patva:

ṭhapa:vina:vɪn'

to cause to be  
printed, to cause  
to be published

sama:ʃsuda:r

social reform

buri

bad

ha:lath

plight

javə:ni:

youth

gri:s' ku:r

peasant girl

ba:gva:n

gardener

po:ʃinu:l

golden oriole

tara:ni

song

mu:ʃu:d a:sun

to be found

## IV

məhju:r o:s satihə:ṭh vuhur yeli yi



## III

Mahjoor worked as a patwa:ri:  
 (pathvə:r') in Kashmir. Along  
 with his official duties, he used  
 to write poetry in Kashmiri.  
 Mahjoor had his first Kashmiri poem  
 published in 1918. After this,  
 he composed poetry only in Kashmiri.  
 His songs became very popular. He  
 wrote on such topics as love,  
 communal harmony, and social reform,  
 and also wrote on the plight of the  
 Kashmiris. He wrote about youth,  
 the flowers of Nishat Garden, a  
 peasant girl, a gardener, the  
 golden oriole, and a Free  
 Kashmir. At that time, such songs  
 were unknown in Kashmiri poetry. It  
 was Mahjoor who gave these to us.  
 There are some poems of Mahjoor in  
 this book, you will read them later.

## IV

Mahjoor was sixty-seven years old

kunivuhšath ti duvanzahas manz gav

sorgas. mähju:rni marni si:t' gav

kə:šri zabə:n' ti šə:yri: s'aṭha:

nokhsa:n. magar əm'sind' gi:t čhi

prath kə:šri sinzi zabə:n' p'aṭh.

yimav si:t' ro:zi mähju:run na:v

amar.

sorgas gatshun to die

marun to die

nokhsa:n loss

amar ro:zun to live forever,  
to become immortal

when he passed away in 1952.

The death of Mahjoor was a great loss to both the Kashmiri language and (Kashmiri) poetry. But, Mahjoor's songs are still on the lips of every Kashmiri. Through these songs, his name will live forever.



## 44

zindīko:l 'ma:sṭarji:'

Zinda Koul 'Masterji'



zindīko:l 'ma:sṭarji:'

(1884-1965)

## I

pəṇḍith zindiko:l ʧu kəʃi:ri hund		
akh məhʃu:r ʃə:yir. kəʃi:ri manz		
ə:s' pəṇḍith zindiko:las panin'		
ʃe:li tɪ do:st 'ma:ʃtarji:' vana:n.	do:st	friend(s)
əmis p'av ma:ʃtarji: amikin' na:v	amikin'	because (of this)
tik'a:zi yi o:s soku:las manz tɪ gari	parna:vun	to teach
va:ryahan kə:ʃr'an parna:va:n.		
sani kunvuhʃath tɪ pə:tsihə:ʈhikis		
vandas manz gav yi jemi sorgi:va:s.		

## II

gəḍi gəḍi o:s nɪ ma:ʃtarji:	gəḍi gəḍi	at first, in the beginning
kə:ʃrisi:y yo:t manz le:kha:n. yi	yo:t	only
o:s pha:rsiyas, hendi:yas tɪ ordu:has	hendi:	Hindi
manz ti ʃə:yri: kara:n. ma:ʃtarjiyin'		
ʃə:yri: ʧa yiman tsoʃivini: zaba:nan	tsoʃiviy	all four
manz ʧape:mɪts. magar əm' bano:v	ʧapun	to be printed, to be published
na:v kə:ʃris manz ʃə:yri: karni si:t'.	na:v bana:vun	to make one's name

## III

kə:ʃris manz ʧa əm'sinz məhʃu:r kita:b		
<u>samran</u> . yi kita:b ʧape:yi gəḍi		
de:vina:griyas manz pati ʧapa:vina:v	de:vina:gri:	Devanāgrī script
yi sarka:ran pha:rsi: lipi: manz. ath		

## I

Pandit Zinda Koul is a well-known poet of Kashmir. In Kashmir, his students and friends used to call him 'Masterji'. He came to be called 'Masterji' because he used to teach many Kashmiris, both in school as well as at his home. He died in Jammu in the winter of 1965.

## II

In the beginning 'Masterji' did not write in only Kashmiri. He wrote poetry in Persian, Hindi, and Urdu, as well. Masterji's poetry has been published in all these four languages. However, he made his name by writing in Kashmiri.

## III

His well-known book in Kashmiri is Samran. It was first published in Devanagari, and later the government had it printed in the

kita:bi p'aṭh d'ut h'əndusta:nči	lipi:	script
sa:hit' eke:ḍami: pəṇḍith zindiko:las	sa:hiti	Sahitya Academy
pə:tsh sa:s roṇṇi yana:mi. yi yanami	eke:ḍami:	
m'u:l ma:ṣṭarjiyas kuniṇvuh ṣath ti	yana:mi	prize, award
ṣuvanzahas manz.		

## IV

ma:ṣṭarjiyas a:yi zindigi: manz	muṣkila:th	difficulties
s'aṭha: muṣkila:th. yi o:s s'aṭha:has	mo:mu:li:	ordinary
ka:las əkis soku:las manz parna:va:n.		
tamipati o:s yi əkis mo:mu:li: klərki		
sinz kə:m kara:n.		

## V

ma:ṣṭarjiyan kor kuniṇvuhṣath ti		
doyite:ḷihas manz kə:ṣris manz le:khun		
ṣoru:. kə:ṣris manz l'u:kh əm' kha:skar		
bəkhti: ti ṣō:ti: p'aṭh. əm'sinzi	bəkhti:	devotion
ṣə:yri: p'aṭh ṭhu laldedihund ti	ṣō:ti:	peace
parma:nandun s'aṭha: asar p'o:mut.	asar p'on	to be influenced
ma:ṣṭarjiyin' kavita: <u>majbu:ri:</u> pəriv		
toh' yath kita:bi manz.		

## VI

ma:ṣṭarji: o:s ṣə:yri: siriph dil	za:nanvo:l	(one) who knows
bəhla:vnṇi khə:tri kara:n. za:nan və:l'		



Persio-Arabic script. The  
Sahitya Academy of India gave  
Pandit Zinda Koul an award of  
five thousand rupees for this book.  
Masterji received this award in 1956.

#### IV

Masterji had to face many  
difficulties in his life. He  
was a school teacher for a  
long time. After that, he  
worked as an ordinary clerk.

#### V

Masterji started writing in  
Kashmiri in 1942. In his Kashmiri  
poetry, he has written primarily  
on devotion and peace. His poetry  
was greatly influenced by Lal Ded  
and Parmanand. In this book you  
will read his poem majbu:ri:  
(Compulsion).

#### VI

Masterji composed poetry only for  
(his own) pleasure. Those who know

Čhi vana:n ki ma:sťarjiyan kər ordu:

tĩ hundi: khəti Ĵa:n Šə:yri: kə:Šris

manz. ma:sťarjiyan kor kəŠi:ri hādis

məhŠu:r Šə:yir parma:nandini kavita:yan	kavita:	poetry
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angrīzijas manz tarĴami. timi	tarĴami	translation
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kavita:yi Čhi tren jildan manz	Ĵild	volume
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Čhape:mtsĩ. ma:sťarji:ni marni si:t'

gav kə:Šri Šə:yri: bađi nokhsa:n.

say that Masterji's poems in Kashmiri were better than those in Hindi and Urdu. Masterji translated the poems of the famous Kashmiri poet Parmanand into English. These poems have been published in three volumes. Kashmiri poetry suffered a great loss upon Masterji's death.



## 45

di:na: na:th 'nə:dim'

Dina Nath 'Nadim'



di:na: na:th 'nə:dim'

(1916- )

## I

məhju:r tɪ ma:sʈarji:ni marni sɪ:t'

gav kə:ʃri ʃə:yri: hund akh do:r do:r phase

khatim. magar nə:dimi sinzi ʃə:yri:

sɪ:t' gav akh nov do:r ʃoru:. kəh

lu:kh ʃhi yiti vana:n ki kə:ʃri

sə:yri: ʃhu azkal su do:r ʃala:n

yath nə:dimisund do:r vanini yiyi. vanini yun to be called, to be termed

nə:dim ʃhu van' tsuvanzah

vuhur. yi ʃhu kuni:vuhʃath tɪ ardahas

manz siri:nagri pə:di sapudmut. pə:di sapdun to be born

nə:diman vuʃh ləkʃa:ri s'aʃha:

gəri:bi:. əmis mu:d ləkʃa:ri mo:l mo:l father

patɪ roʃh yi ma:ʃi kuni:zani. raʃhun to raise, to bring up

əm'sinzi ma:ʃi ʃhu əmis p'aʃh baɖi kunizani (fem.) by herself

asar tro:vmut. sɔ ə:s anpaɖ magar asar tra:vun to influence

s'aʃha: bɔdima:n. yəndɪr kata:n bɔdima:n wise

kata:n ə:s sɔ nə:dimas lal dedi hɪnd' yəndɪr spinning wheel

va:kh bo:zina:va:n. katun to spin

## II

nə:diman por s'aʃha: gəri:bi: tɪ

sakhti: manz. əm' kor kuni:vuhʃath sakhti: hardship

tɪ teyitə:ʃihas manz B.A. pass.

## I

The death of Mahjoor and Masterji closed one phase of Kashmiri poetry. With Nadim's poetry, a new phase was introduced. Some people claim that Kashmiri poetry is currently passing through an era which may be termed "the Nadim era".

Nadim is fifty-four years old. He was born in Srinagar in 1918.

Nadim grew up in poverty. His father died when he was a child, and his mother raised him by herself. His mother had a great influence on him. She was illiterate, but very wise. While working at the spinning wheel, she would recite Lal Ded's sayings to Nadim.

## II

Nadim pursued his studies in great poverty and hardship. He received his B.A. degree in 1943 and obtained

kunivuhšath tī satātē:ṣihas manz kər

əm' B.T. digri: hə:sil.

digri: degree

lōkčā:rī p'aṭhī o:s nə:dimas

hə:sil karun to obtain

siya:sath, a:zə:di: tī nav'an

siya:sath politics

khaya:lan hund šo:kh. əmis p'aṭh

nəv' khaya:l new ideas

o:s bagat singn'an khaya:lan hund ti

bagat sing Bhagat Singh

kə:phi: asar p'o:mut. yimav khaya:lav

asar p'on to be influenced

sī:t' čha əm'sīnz šə:yri: bərith.

nəmu:nī vučhiv:

dazakh tī la:līza:r zan

grazakh tī a:bīša:r zan,

tsī na:r čhukh, ala:vī čhukh

tsī ya:vīnuk ṣala:vī čhukh,

tsī ne:r koh tī ba:l tshaṭh

tupha:n tul, tupha:n ban.

b'a:kh nəmu:nī čhu:

mozdu:rī sindis hə:silas

zarda:r kar'a: tsu:r?

tuli k'a:zi gulan gu:rī kərith

mə:čh tulīr yu:r?

### III

nə:diman kər' kə:šri šə:yri: manz

nəv' nəv' tərī:kī istima:l. yi o:s



his B.T. degree in 1947.

From his childhood, he was interested in politics, freedom and progressivism. He was deeply influenced by the ideas of Bhagat Singh. His poetry is full of these ideas. The following is illustrative:

Burn and burn like a colorful field of la:liza:r!

Roar and roar like a waterfall!

You are fire

A furious fire of burning youth

Come out

And cross the hills and dales

Raise a storm!

Be a storm!

Another specimen is:

Why should the share of a laborer

be taken by a capitalist?

Why should a honey bee

circle the flowers and take away their honey?

### III

Nadim introduced various poetic styles into Kashmiri. He was the

gəḍin'uk kə:ʃur ʃə:yir yem' blē:kvərs      gəḍin'uk      first  
 l'u:kh. bī g'avī nī az ʃhu am'uk akh      blē:kvərs      blank verse  
 ʃa:n nəmu:nī.

nə:diman kər gəḍi ʃə:yri:  
 angri:ziyas, hendiya tī orduhas  
 manz. magar van' ʃhu nə:dim siriph  
 kə:ʃris manz ʃə:yri: kara:n. panīni  
 ʃə:yri: manz ʃhi nə:diman kə:ʃir  
 zaba:n baḍi naza:kəts tī kə:ri:gəri:      naza:kath      delicacy, grace  
 sa:n istima:l kərmits. kəʃi:ri hānz      kə:ri:gəri:      craftsmanship  
 khu:bsur:ti: tī gəri:bi: ʃhi əm' ʃə:yri: istima:l karun      to use  
 manz prath ʃa:yi hə:vmits. yath  
 kita:bi manz pəriv toh' dal hā:zni hund  
vatsun. yi ʃhu nə:dimini kə:rigəri:hund      vatsun      song  
 akh ʃa:n nəmu:nī. b'a:kh nəmu:nī  
 vuʃhiv:

obrī lambukha: akh ʃhu  
 hə:ra:n yi:rī go:mut zu:n h'ath,  
 vugrī ʃi:rah ka:liči:  
 phək'ra:ni zan pu:tsi lō:či k'ath

## IV

nə:diman ʃha 'pho:k staylas' manz ti      pho:k stayl      folk style  
 ʃə:yri: kərmits. ath ʃə:yri: manz

first Kashmiri poet to write in  
blank verse. bī g'avīnī az,  
"I Shall Not Sing Today", is a good  
example of it.

In the beginning, Nadim composed  
poetry in English, Hindi, and Urdu.  
But now he writes only in Kashmiri.  
Nadim has used the Kashmiri language  
in his poetry with great grace and  
craftsmanship. He has depicted the beauty  
and the poverty of Kashmir in all of his  
poetry. In this book you will read  
dal hā:znī hund vatsun "The Song of a  
Boatwoman from Dal Lake". It is a  
good example of Nadim's craftsmanship.  
The following is another example:

A lost stray cloud  
Floating aimlessly with the moon  
As if a beggar woman holds a leftover lump of watery rice  
In the corner of her headcover.

#### IV

Nadim has also composed poetry  
in the folkstyle. In these folk  
poems, he has portrayed the dreams

čhi nə:diman kəʃr'an hɪnd' kha:b tɪ	kha:b	dream(s)
arma:n hə:v'mit'. nəmu:nɪ vučhiv:	arma:n	longings

ya: ʃa:hi hamda:n,

ya: ʃa:hi hamda:n;

əs' čha: insa:n,

kəm' dopuy insa:n;

buthi čhuy, vandi čhuy,

khə:li: čandi čhuy

be paš khəpɪra:,

tath ti vasi kur'k'ah:

tse ti k'ah

tɪ me ti k'ah

ya: ʃa:hi hamda:n

ya: ʃa:hi hamda:n

vandi winter

khə:li: empty

čandi pocket

be without

paš roof

khəpɪr a hovel, hut

kurɪk' vasɪn' to be attached

# V

nə:dim o:s va:rya:han vəriyan hendu:	hendu:	Hindu
hay soku:las manz parna:va:n.	hay	high
a:zə:di: patɪ bano:vukh yi so:ʃal	bana:vun	to appoint
eʃuke:ʃan ɖipa:rɪmentɔs manz	so:ʃal	social
əsɪtənt ɖar'akɕar. kunɪvuh ʃath	eʃuke:ʃan	education
tɪ akɪsatɪtas manz m'u:l əmis ru:sɪki	ɖipa:rɪmentɔ	department
tarphɪ nəhru: yana:mɪ. nə:dɪm čhu	əsɪtənt	assistant
sa:hit' eke:dəmi: hund membar ti	ɖar'akɕar	director

and longings of Kashmiris. The  
following is illustrative:

ya: Śa:hi hamda:n,

ya: Śa:hi hamda:n.

Are we human?

Who says human!

The winter is ahead of us

The pocket is moneyless

The hovel is roofless

And the law is chasing us

Do you care?

I don't care!

ya: Śa:hi hamda:n,

ya: Śa:hi hamda:n.

## V

For several years Nadim taught  
at the Hindu High School. After  
independence, he was appointed  
the Assistant Director of Social  
Education. In 1971, the Russian  
government gave him the Nehru award.  
He has also been a member of the Sahitya  
Academy. He has travelled to Russia,

ru:dmuť. yi ĉhu ru:s, ĉi:n ti beyan	ru:s	Russia
mulkan ti ph'u:rmuť.	membar	member
nə:dimas p'ať ĉhu kəm'u:nizmuk	ĉi:n	China
ti tarki: pasand le:khikan hund	mulikh	country
s'aťha: asar p'o:muť.	kəm'u:nizm	communism
kəĉi:ri hānzi a:zə:di: manz ĉhu	phe:run	to travel
əm'sānzi ĉə:yri: bađi madath d'utmuť.	tarki: pasand	progressive
nə:diman l'u:kh kə:ĉri zabə:n' manz	o:pera:	opera
gəđin'uk 'o:pera:' <u>bombur ti</u>	bombur	bumblebee
<u>yəmbirzal.</u>	yəmbirzal	narcissus
əz'k'an ĵava:n kə:ĉr'an ĉə:yran		
p'ať ĉhu nə:dimsund s'aťha: asar		
p'o:muť. nə:dim ĉhu azkal ti kə:ĉri		
ĉə:yri: manz le:khnik' nəv' nəv'		
təri:ki istima:l kara:n. kə:ĉri		
ĉə:yri: manz ĉhu vuni nə:dim sundiy		
do:r ĉala:n.		

China, and some other countries as well, Nadim has been greatly influenced by communism and by progressive writers.

His poetry has contributed to Kashmir's struggle for freedom. Nadim also wrote the first opera in the Kashmiri language, entitled, bombir t̃ ỹombirzal "The Bumblebee and the Narcissus".

Nadim has greatly influenced the young Kashmiri poets of today. Even today, he tries new styles of composing poetry in Kashmiri. Kashmiri poetry is still going through the Nadim era.





# VIII

## POEMS



kəh kə:šir' šə:yir

---

lal d'ad

habī kho:tu:n

gula:m ahmad 'məhju:r'

zindī ko:l 'ma:stərji:'

di:na:na:th 'nə:dim'

šeyitə:šihim sabakh : pš:tsh laliiva:kh

Lesson Forty-Six : lald'ad

## I

a:yas vate: gayas nī vate:

suman sŏthimanz lu:sum doh

čandas vučhum tī ha:r nī ate:

na:vī ta:ras dimī k'ah bo: ?

## II

lal bī dra:yas lo:lī re:

tsha:nda:n lu:sum den k'oh ra:th

vučhum pandith panīni gari

suy me ročmas nečhtīr tī sa:th.

## III

tanthīr gəl' tay manthīr motsi:

manthīr gəl' tay motsuy tseth

tseth gol tay kēh ti na: kune:

šunes šun'ah mi:lith gav.

## Five Sayings of Lalla

Lal Ded

## I

By a way I came, but I went not by the way.  
 While I was yet on the midst of the embankment  
     with its crazy bridges, the day failed for me.  
 I looked within my poke, and not a cowry came to hand  
     (or, atē, was there).  
 What shall I give for the ferry-fee?

(Translated by G. Grierson)

## II

Passionate, with longing in mine eyes,  
     Searching wide, and seeking nights and days,  
 Lo! I beheld the Truthful One, the Wise,  
     Here in mine own House to fill my gaze.

(Translated by R.C. Temple)

## III

Holy books will disappear, and then only the mystic  
     formula will remain.  
 When the mystic formula departed, naught but mind was left.  
 When the mind disappeared naught was left anywhere,  
 And a voice became merged within the Void.

(Translated by G. Grierson)

## IV

gagan tsiy bu:tal tsiy

tsiy čhukh den pavan ti ra:th

arig tsandan po:š po:n' tsiy

tsiy čhukh so:ruy ti logzi: k'ah.

## V

a:mipani sɔdras na:vi čhas lama:n

kati bo:zi day m'o:n meti diyi ta:r

a:m'an ɬa:k'an po:n' zan šama:n

zuv čhum brama:n garɨ gatshihə:.

## IV

You are the heaven and You are the earth,  
 You are the day and You are the night,  
 You are all pervading air,  
 You are the sacred offering of rice and flowers  
                     and of water;  
 You are Yourself all in all,  
 What can I offer You?

## V

With a thin rope of untwisted thread  
                     Tow I ever my boat o'er the sea.  
 Will God hear the prayers that I have said?  
                     Will he safely over carry me?  
 Water in a cup of unbaked clay,  
                     Whirling and wasting, my dizzy soul  
 Slowly is filling to melt away.  
                     Oh, how fain would I reach my goal!  
   (Translated by R.C. Temple)

## NOTES ON VOCABULARY

ə:m' t̪ə:k'	saucers of unbaked earth
ar̪ig	rice and barley offering
o:m pan	untwisted thread
gagan	sky
čand̪i	pocket
tsandun	sandalwood (paste)
tseth	mind
zuv bramun	to be tempted
tanth̪ir	holy books
d'an k'oh ra:th	day and night
na:vi ta:r d'un	going across by ferry; In this context, 'What shall I pay as the ferry fee?'.
nešt̪ir t̪i sa:th	lucky stars and lucky moment
p̪end̪ith	In this context, it means 'the Truthful One' or 'the Wise One'.
pavan	air
bu:tal	earth
manth̪ir	<u>mantras</u> (mystic formulas)
mi:lith gatshun	to merge
lu:sum doh	the day came to an end for me
šun'	void
soth	embankment
sodur	ocean
ha:r	cowry



The translations of the above va:ks of Lal Ded have been taken from the following books, except for va:k no. IV which has been translated by the author of this Manual.

Grierson, George and Lionel D. Barnett. Lallā-vākyāni, or "Wise Sayings of Lal Ded (or Lallā), a mystic poetess of ancient Kashmir", Royal Asiatic Society Monographs (Vol. XVII), London, 1920.

Temple, Richard C. The World of Lalla the Prophetess, Cambridge, 1924.

sat̪t̪ə:ʃihim sabakh : bə:th

Lesson Forty-Seven : hab̪ikho:tu:n

I

ts̪i kam'u: s̪ɔni m'a:ni bram dith n'u:nakho:

tse k'a:zi gəyiyo: m'ə:n' d̪iɪ !

tsakh tra:v t̪i mala:l̪i bas ʃchuham me: ts̪iɪ

tse k'a:zi gəyiyo: m'ə:n' d̪iɪ !

II

ba:gas m'ə:nis sath po:ʃ phol'm̪it'

kath ʃa:yi b'u:t̪hiham ts̪iɪ

me khabar ti: ʃcham vani ʃchuham me: ts̪iɪ

tse k'a:zi gəyiyo: m'ə:n' d̪iɪ !

III

nesiph ra:tan bar veth' thəv'may

bar̪i m'a:ni atsh la:l̪i ts̪iɪ

ts̪i kavo: vat̪i m'a:ni a:kh məʃra:va:n

tse k'a:zi gəyiyo: m'ə:n' d̪iɪ !

## A Song

Habba Khatun

## I

Which rival of mine has lured you away from me?

Why are you cross with me?

Forget the anger and the sulkiness,

You are my only love,

Why are you cross with me?

## II

My garden has blossomed into colorful flowers,

Why are you away from me?

My love, my only love, I think only of you,

Why are you cross with me?

## III

I kept my doors open half the night,

Come and enter my door, my jewel,

Why have you forsaken the path to my house?

Why are you cross with me?

## IV

tan čhas na:va:n, ja:mi čhas pə:ra:n  
 ba:li čhamo: čə:n' driy  
 ya:vnas paninis tsho: čhas ma:ra:n  
 tse k'a:zi gəyiyo: m'ə:n' diy !

## V

ti:r čhukh la:ya:n ha: ti:randə:zo:  
 tath si:nə do:ruy mey  
 ti:rav ča:n'av pa:rə pa:rə kor me  
 tse k'a:zi gəyiyo: m'ə:n' diy !

## VI

šra:vun ši:n zan bu gala:n a:yas  
 ya:vun phoʃsay hiy  
 čo:nuy ba:g tay tsiy valo: čha:va:n  
 tse k'a:zi gəyiyo: m'ə:n' diy !

## VII

tsha:nə:n lu:sis kohan ti ba:lan  
 so:ra:n a:m ba:lə d'an  
 ranimatsi ne:matsi čhuham do:lina:va:n  
 tse k'a:zi gəyiyo: m'ə:n' diy !

## VIII

oš čhas tra:va:n bo: tsa:lə tsa:lay  
 me ba:li gotshham tsiy

## IV

I swear, my love, I am waiting for you,  
     dressed in colorful robes,  
 My youth is in full bloom now,  
 Why are you cross with me?

## V

Oh, marksman, my bosom is open  
 To the darts you throw at me.  
 These darts are piercing me,  
 Why are you cross with me?

## VI

I have been wasting away like snow in summer heat,  
     my youth is in its bloom.  
 This is your garden, come and enjoy it.  
 Why are you cross with me?

## VII

I have sought you over hills and dales,  
 I have sought you from dawn till dusk,  
 I have cooked dainty dishes for you.  
 I do all this in vain!  
 Why are you cross with me?

## VIII

I shed incessant tears for you,  
 I am pining for you,

rah k'ah kho:ltham ċhuham ko:nī tsha:nḁa:n  
tse k'a:zi gəyiyo: m'ə:n' dīy !

## IX

meha: roṭ da:ga: yeli tsīy dra:kho:  
ka:ri thaph ləḵ ma: soṽ  
suy do:d marīmati bo: lalīna:va:n  
tse k'a:zi gəyiyo: m'ə:n' dīy !

## X

sō:tīkis va:vas ti ha:l na: bo:vum  
ho:l ċhum ḵigras suy,  
trə:vīthas kas p'aṭh a:ham məšra:va:n  
tse k'a:zi gəyiyo: m'ə:n' dīy !

## XI

ya:rībali ya:ro: roṽ ċhas nī ha:va:n  
la:lo: me ċha ċə:n' drīy  
dodīmut badan m'o:n ċhukh nī šehla:va:n  
tse k'a:zi gəyiyo: m'ə:n' dīy !

## XII

vasi p'o:m busīna:r suti ha: tso:lum  
go:lum tsey patī pa:n  
ṭ:thīros arma:n a:yas dobīra:va:n  
tse k'a:zi gəyiyo: m'ə:n' dīy !

What is my fault, O, my love?

Why don't you seek me out?

Why are you cross with me?

# IX

The shock of your desertion has come as a blow to me,

O cruel one, I continue to nurse the pain.

Why are you cross with me?

# X

I have not complained even to the spring breeze

That is my agony.

Why have you forgotten me?

Who will take care of me?

Why are you cross with me?

# XI

I swear by you

I do not go out at all,

I don't even show up at the spring.

My body is burning,

Why don't you soothe it?

Why are you cross with me?

# XII

My hurt is marrow deep; I did not complain.

I just wasted away for you.

I have suppressed endless longing,

Why are you cross with me?

## XIII

von' aphsu:s habikho:tu:n kh'ava:n

kərməs nɪ zāh bandigi:

doh a:m so:ra:n me tsetas p'ava:n

tse k'a:zi gəyiyo: m'ə:n' dɪy !



## XIII

I, Habba Khatun, am grieving now.

Why didn't I ever greet you, my love?

The day is fading and I keep recalling,

Why are you cross with me?

## NOTES ON VOCABULARY

ǝ:thi:ros	endless, infinite
koh ti ba:l	hills and dales
čə:n' driy	(I swear) by you
čha:vun	to enjoy
tsakh	anger
tša:lun	to bear
ǰa:mi pə:rɪn'	to dress up (for a special occasion)
do:lina:vun	to cause to waste
tan na:vun	to cleanse the body
ti:randaz	archer, marksman
ti:r la:yun	to throw darts
dɪy gatʃɪn'	to become cross, to be annoyed
do:d	pain
nesɪph	half
ne:matsɪ	delicacies (of food)
pa:n ga:lun	to sacrifice oneself
bandɪgi: karɪn'	to greet
bar	door
bram d'un	to tempt
məʃra:vun	to knowingly forget
mala:li	sulkiness
ma:rɪmot	cruel one
ya:r	beloved

ya:rɪbal	bank of a river or a rivulet (where women gossip while washing clothes, filling their pitchers with water, etc.)
ya:vun	youth
la:l	jewel
vəθ' θavɪn'	to leave open
vas	marrow
si:nɪ	bosom
so:run	to end, to fade
sɔn	co-wife, rival
ho:l ʧum ʃigras	(my) hurt is very deep

arītə:jihiṃ sabakh : valo: ha: ba:gva:no:

Lesson Forty-Eight : gula:m ahmad 'məhju:r'

## I

valo: ha: ba:gva:no: navbaha:rič ša:n pe:da: kar,  
 pholan gul, gath karan bulbul, tithi: sa:ma:n pe:da: kar,  
 čaman və:rā:, riva:n šabnam, tsəṭith ja:may pare:šā: gul,  
 gulan tay bulbulaṇ andar duba:ray ja:n pe:da: kar;

## II

ma thav gulza:ras andar soy, gulan kits soy kharə:bi: čhay,  
 yiva:n sumbal čhi pay dar pay, gule: khanda:n pe:da: kar,  
 kari: kus bulbula: a:za:d, paṇjras manz tsī na:lā: čhukh,  
 tsī paṇiṇi: dastī paṇin'an muškilaṇ a:sa:n pe:da: kar,

Come, O Gardener

Gulam Ahmad Mahjoor

I

Come, O Gardener!

Come to create the glory of a new spring.

A spring in which

the gul will bloom,

the bulbul will sing.

The garden is desolate;

the dew is mourning.

And the gul in torn robes

looks perplexed.

Come, O Gardener!

To rekindle the gul

To rejuvenate the bulbul.

II

Come, O Gardener!

Weed out the nettle from the flower-beds

And look at row after row of hyacinth,

Come and make a smiling garden.

Who can free a captive bird mourning in his cage?

You must bring your own freedom, O, Gardener!

## III

hoku:math, ma:lo: do:lath, na:zo ne:math beyi šahanše:hi:,  
 yi so:ruy čhuy tse niš pa:nas, tsi amiči: za:n pe:da: kar,  
 agar vuzina:vihan bešti:, gulan hanz tra:v zi:ro: bam,  
 bun'ul kar, va:v kar, gagra:y kar, tu:pha:n pe:da: kar.

## III

Wake up, O Gardener, to realize that  
power and riches,  
comfort and kingship,  
all these are at your feet  
only after you realize yourself;  
O Gardener!

Come, O Gardener!  
to awaken your garden,  
to say goodbye to the strains of gul,  
to say goodbye to the strains of bulbul;

And--

bring about an earthquake,  
bring about a storm,  
bring about a rumbling thunder,  
bring about a tornado.

## NOTES ON VOCABULARY

gagra:y	thunder
gath karin'	to hover around
gul	flower(s)
gule: khandan	joyous flower
gulza:r	garden
ġa:n	life
ġa:mi	garment(s)
za:n	awareness
tu:pha:n	storm
dasti	hand(s)
duba:ri	again
nav baha:r	new spring
na:zo ne:math	luxury
panġri	cage
pay dar pay	row after row
pe:da: karun	to create; (note that the usual form is <u>pə:di karun</u> )
pholun	to blossom
bəsti:	populace
ba:gva:n(o:)	gardener ( <u>o</u> is the vocative marker)
bun'ul	earthquake
ma:lo: do:lath	riches



rivun	to mourn, to sob
və:ra:n	desolate
valo:	come!
va:v	wind
vuzina:vun	to awaken
šahanšə:hi:	kingship
ša:n	grandeur
sa:ma:n	conditions
soy	nettle
hoku:math	power (to govern)

kunivanzə:him sabakh : maǰbu:riyah

Lesson Forty-Nine : zindi ko:l 'ma:sṭarji:'

## I

vadihe: manuš čeyihe: ni oš

vadinas vučhun tə:si:r k'ah,

hə:rith əčhav kin' khu:n k'ah

čə:vith palan si:t' hi:r k'ah,

bu:zith zi bo:za:n čhum ni käh

phəriya:d karinič zi:r k'ah,

lə:yith nabas yim ti:r k'ah,

maǰbu:riyah, la:če:riyah!

## II

mor ani anay čhus mara:n

bəčhi ti:ri tre:še: po:vmut,

da:d'av, khur'av, bə:tsav, šur'av

phikirav, gamav hobro:vmut,

yim gam tsəlith hət' ha:vsan

motsro:vmut, v'asro:vmut;

kuni p'ath kh'ava:n thakh čhus ni dil

kathta:n' kun čhus ho:vmut;

## Compulsion

Zinda Koul 'Masterji'

## I

One would cry and not restrain the tears,  
 But crying is of no avail,  
 Shedding incessant tears is of no avail,  
 And knocking one's head against  
     boulders is of no avail.  
 And knowing that there is none to heed,  
 Why this urge to plead!  
 Why dash darts into the void!  
 Mere compulsion! Mere helplessness!

## II

The body is consumed minute by minute,  
     suppressed by hunger and thirst and cold,  
     chained by ailments and kith and kin  
     depressed by constant worries and woes.  
 And once these worries cease to exist,  
     the body is tempted and lured  
     by numberless temptations.  
 The restless mind is without any peace  
     for something has obsessed it.  
 Without the encounter with the Good,  
 Without the realization of the Good,

rut de:šinay, rut za:ninay  
 tsha:ra:n čhu k'ahta:n' ro:vmut,  
 mas n'əndri manz čhukh čo:vmut  
 naphsič ti šo:kič khə:riyah!

## III

karta:n' kəm'ta:math bona:  
 pot čha:yi du:re: d'u:thmut,  
 sa:n'av kanav ti: bu:zimut  
 sə:nis dilas ti: b'u:thimut,  
 təm'sund čhi əs' du:r'ar zərith  
 suy mo:nimut čhukh ru:thimut  
 go:šan gupith zan b'u:thimut  
 lo:las čhi bəl' be:mə:riyah!

## IV

yem' du:ri ru:zith tsu:ri zan  
 phambah lədith thovmut kanan,  
 zāh čha: prītsha:n ahva:l so:n  
 zāh čha: sora:n zāh čha: vana:n  
 yim ka:lī gaṭi me: trə:v'mit'  
 lə:gith čhamban čha:ran vanan  
 ama: timan gəyi k'ah vanan  
 husnas nī kāh gamkhə:riyah!

The mind is searching for something lost  
     like a person drunk in sleep.  
 Mere affliction of desire and body!

### III

Our ears have heard,  
 Our hearts have believed,  
 that sometime, somewhere, someone  
 caught a distant glimpse of Him.  
 We pine for Him; we long for Him,  
 For we think he is sulking from us  
     hiding under the bushes.  
 Indeed, love is a painful obsession!

### IV

I ask  
 The one who is hidden far and away,  
 The one who gives us a deaf ear,  
 Does he ever enquire how we are?  
 Does he ever recall where we are?  
 Does he ever ask himself,  
 "I wonder what is the lot of those  
 Whom I put in the dismal dark,  
 Whom I let loose  
 Over the hills, over the streams, over the woods?"  
 Indeed, beauty has no compassion!

## V

dapihav əmis yas ratsh nɪ šreh  
 təm'sɪnz diyi: phal vi:r k'ah,  
 v'od ma: ti čhuy ma: pay patah  
 labnuk karakh tadbi:r k'ah,  
 dil čhus nɪ ma:na:n path atsun  
 va:vas karav zənʃi:r k'ah,  
 tas te: vučhav takhsi:r k'ah  
 čha: lo:l ya:raphtə:riyah!

## VI

panɪnuv kanan manz čhus sadah  
 čhus na:ph pa:nas manz khəʃith,  
 la:ra:n čhi ama: ru:s'kəʃ  
 parbath tɪ van tra:va:n tsəʃith,  
 la:ra:n tithay pə:ʰan čhu dil  
 athɪ kho:r trə:vith əčh vəʃith,  
 muškah yiva:n čhus ya:ri sund  
 ləm' ləm' kaða:n čhus suy rəʃith,  
 su:rith əkis či:zas andar  
 beyi manzɪ čhus ne:ra:n phəʃith,  
 šamian yemis ho:v du:ri pa:n  
 pɔ:pur beha: da:man vəʃith

## V

We could argue,  
 "Why expect love from the loveless?  
 Why expect fruit from a willow?  
 If you do not know his whereabouts,  
 How can you plan his search?"  
 But heart will not retract the steps  
 For how can one chain the air!  
 For how can one blame the heart!  
 Love is not a child's play!

## VI

It is the sound from within;  
 It is like the fragrance of the musk.  
 The musk deer hunts over hills and dales  
     looking for something that is within him.  
 The heart is like the musk deer, searching  
     without that which is within.  
 The fragrance of the dear one pulls him out  
     with eyes shut and hands down.  
 He is playing the game of hide and seek,  
     appearing here and appearing there.

tas patī mət' mət' ne:rina:

(yodvay əčhav niš čhus khəṭiṭh)

sath akli hind' ja:may tsəṭiṭh

čha: husnī jo:du:gə:riyah!

hə:rə:riyah, la:če:riyah!

naphsič ti šo:kič khə:riyah!

lo:las čha bəl' be:mə:riyah!

husnas nī kāh gamkhə:riyah!

čha: lo:l ya:raphtə:riyah!

čha: husnī jo:du:gə:riyah!



Once the moth has seen the lamp afar,

how can it stand still?

It must chase the light with frenzy

(Even though the light is not seen).

It must tear through the seven robes of wisdom.

Beauty is not mere enchantment!

Mere compulsion! Mere helplessness!

Mere affliction of desire and body!

Indeed love is a painful obsession!

Indeed beauty has no compassion!

Love is not a child's play!

Beauty is not mere enchantment!

## NOTES ON VOCABULARY

əḥh vət̪ith	with closed eyes
ama:	I wonder
ahva:l pr̪it̪shun	to enquire after someone's welfare
oṣ	tears
kanan phamb lədith thavun	to plug one's ears with cotton wool
khəṭ̪ith a:sun	to be hidden
khur'	complications (of life)
khu:n ha:run	to shed tears of blood
ṭhamb t̪i ṭha:r	hills and ravines
zən̪ji:r	chain(s)
zi:r	urge
tə:si:r	effect
takhsi:r	blame
tadbi:r karun	to find a way
ti:r	arrow
tre:ṣ	thirst
da:man vatun	to keep aloof
dil	mind
dilas bihun	to believe
do:d	illness
du:r'ar zarun	to bear separation
nab	sky
na:ph	musk
path atsun	to hold oneself back

pay patah	whereabouts
pal	boulder(s)
parbath tɪ van	hills and dales
pot tsha:y	glimpse
põ:pur	moth
phəṭith ne:run	to (suddenly) appear
phəriya:d	complaint, plea
phamb	cotton wool
phal	fruit
phikir	worry
mət' mət' ne:run	to chase with excitement
manuš	person
ya:r	friend, beloved
yodvay	even if
ra:vun	to lose
ro:šun	to sulk
rut	goodness
ru:s'kəṭ (fem.)	(musk)deer
ləm' ləm' kaḍun	to pull out, to seek out
vadun	to cry
vi:r	willow
v'asra:vun	to confuse and to scare
šamah	lamp
šreh	affection, attachment
sath akli hind ʃa:mi	seven robes of wisdom; (the five, senses, reason and judgement)

sadah

sound

so:run

to fade, to be near the end

sɔrun

to think of

havas

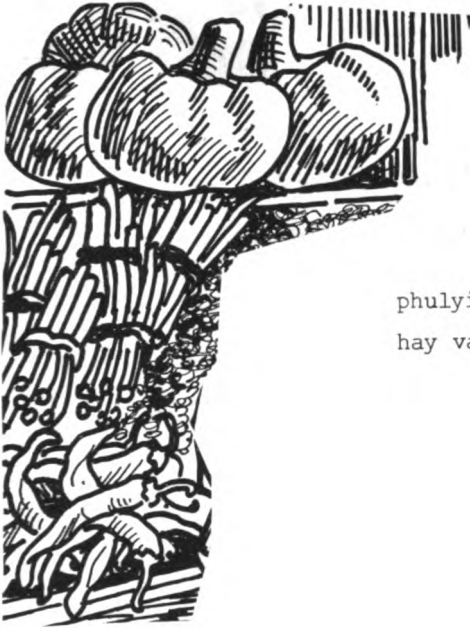
desire(s)

hi:r

head

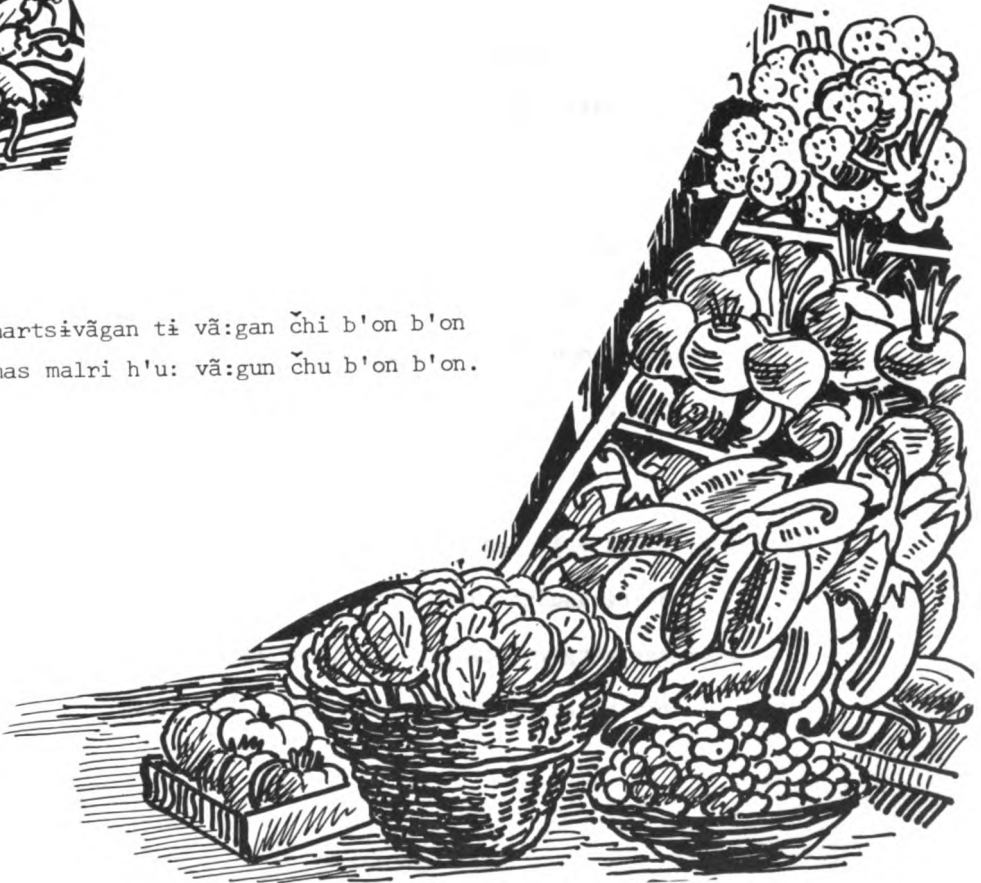
husin

beauty



phulyi vã:gan tî pə:r'mi alay hay  
hay valay, hay valay, hay valay hay.

martsivãgan tî vã:gan čhi b'on b'on  
mas malri h'u: vã:gun čhu b'on b'on.



pantsə:him sabakh :     ḍal hǎ:zni hund vatsun  
 Lesson Fifty           :     di:na:na:th 'nə:dim'

## I

ta:zǐ ta:zǐ me ənimay ḍalay hay  
 hay valay, hay valay, hay valay hay,  
 phulyi vǎ:gan tǐ pə:r'mi alay hay  
 hay valay, hay valay, hay valay hay;

## II

martsivǎ:gan tǐ vǎ:gan čhi b'on b'on  
 mas malri h'u: vǎ:gun čhu b'on b'on,  
 na:vi manz čhi: kara:n ṭholǐ ṭholay hay  
 hay valay, hay valay, hay valay hay;

## III

ta:zǐ muǰi bəd' čhi hili tsha:yi zo:tan  
 ḍē:bǐ gəgǰah voziǰ bi:bǐ kho:tan,  
 zan sangarma:lǐnǐy ləǰ phulay hay  
 hay valay, hay valay, hay valay hay;

The Song of a Boatwoman from Dal Lake

Dina Nath 'Nadim'

I

I got these crisp and fresh from the dal  
hay valay, come and buy! hay valay, come and buy!  
 These are tiny eggplants, and these are round gourds,  
hay valay, come and buy! hay valay, come and buy!

II

These are peppers, and these are brinjals.  
 The brinjals are like pitchers of wine  
     banging their heads in this boat of mine.  
hay valay, come and buy! hay valay, come and buy!

III

The crisp bundles of radishes are glittering  
     in the shade of weeds,  
 The red marsh turnip is blushing like a blushing beauty,  
 as if the dawn has blossomed into flowers.  
hay valay, come and buy! hay valay, come and buy!

## IV

hay tse latsh pen', tul van', s'aṭhah ṣhuy  
 dra:giñiy mə:r', k'ah di: tse rah ṣhuy,  
 athi raṭi: yath, talay hay, tsalay hay  
 hay valay, hay valay, hay valay hay;

## V

k'ah vanay pət'mi brasva:ri p'a:yas  
 zo:r ə:sim ni ləṭh' zo:rī dra:yas,  
 dɔdɔ h'aḍur tro:v me phari talay hay  
 hay valay, hay valay, hay valay hay;

## VI

a:rival ṣhot su ṣhum va:ṭi muṣ h'u:,  
 ṣhon ti non ti:rihot ši:ni tuṣ h'u:,  
 oṣ hara:n a:b zan p'aṭh kh'alay hay  
 hay valay, hay valay, hay valay hay;



## IV

May dust fall on you! Stop it!

You have taken enough now.

I know, dear lady, I cannot blame you,

for the high prices are crushing us all now.

Let me go!

Come on, lend me a hand with this basket

I really must go now.

hay valay, come and buy! hay valay, come and buy!

## V

What can I tell you, dear lady,

My child was born only last Thursday.

Though I didn't feel up to it, I dragged myself out  
and left my little one behind.

It was painful to leave him away from me.

hay valay, come and buy! hay valay, come and buy!

## VI

My little one!

My little one is pale like a radish,

My little one is pale like jasmine,

My little one is naked and nude, shivering and cold  
like a lump of ice.

My little one is crying and crying,

the tears roll down from his eyes

like drops rolling down from lotus leaves.

hay valay, come and buy! hay valay, come and buy!

## VII

nasti pambučhah kərith mə:l'sund h'u:  
 rē:pi<sup>1</sup> buth zan lokuṭ ma:ji hund h'u:,  
 lembi čhu pampo:š phoṭmut ḍalay hay  
 hay valay, hay valay, hay valay hay;

## VIII

zan kanan čhum gatsha:n šur' vadun h'u:  
 zan vačhas tal gatsha:n čhum brīṭshun h'u:,  
 az me ded' čham s'aṭhah pot kalay hay  
 hay valay, hay valay, hay valay hay.

## VII

My little one's nose is like a lotus seed,

just like his father's nose;

My little one's face is tiny,

just like his mother's face.

To us both he is like a lotus,

sprung from the mud of dalay hay.

hay valay, come and buy! hay valay, come and buy!

## VIII

Lo! I seem to hear a baby cry;

Lo! I seem to feel a sensation in my breast.

My heart doesn't seem to be here now,

Dear lady, I must really go now.

hay valay, come and buy! hay valay, come and buy!

## NOTES ON VOCABULARY

oš harun	to shed tears
kh'al	lotus leaf (the usual term is <u>kh'ali vethir</u> )
čhot	pale
čhon ti non	slight and naked
tsalun	to run away
athi raṭun	to lend a hand
zan	as if
zo:r	strength
ṭholi ṭhol karin'	to bang heads (playfully)
ḍalay	from Dal Lake
ḍē:bi gogiṭ	marsh turnip
tul van'	come on, forget it! (a contextually determined collocation)
ti:rihot	shivering with cold
di:	mode of address ( <u>ded'</u> )
ḍoḍi h'aḍur	a fixed collocation meaning: 'a newborn baby'; lexical meaning: 'milk mushroom'
dra:g	high prices, famine
pə:rimi ali	round gourd
pambučh	lotus seed
pot kal a:sin'	a fixed collocation: to be concerned about (someone or something) that is left behind
prasun	to give birth to a child

phari tali	from under one's bosom
phulyi vā:gan	tiny eggplants
b'on b'on	separated, apart
britshun	sensation caused in a woman's breast
mas malir	a pitcher of wine
muʃ	radish (note: In Kashmir, the simile 'white as a radish', <u>saphe:d muj h'uh</u> , is very common. The reason is that the most common type of raddish in Kashmir is white, and not red.)
rē:mpi buth	tiny face
ləth' zo:rī (ne:run)	to leave due to pressure or compulsion
latsh pen' (tse)	a mild reprimand; it has the literal meaning of 'may dust fall on you'.
lēm̐bi pampo:š̐ phaṭun	a fixed collocation; lexical meaning: 'to have a lotus blossom forth from mud'
vačh	breast
vatsun	song
šur' vadun	baby's cry
sangarma:lan ləʃ phulay	the dawn has flowered
hā:zan'	boatwoman
hil	weed(s)





















# An Introduction to Spoken Kashmiri

Braj B. Kachru

## 2 GLOSSARY

अ	आदव अ	सुमव	
ब	आतव आ	भुतव	
उ	इयव इ	उयव उ	ह
ई	ईयारव ई	उंगव उं	ह
उ	उयल उ	उयल उ	ह
ऊ	उयलबा ऊ	उयलबा ऊ	ह







**AN EXPERIMENTAL COURSE  
NOT FOR GENERAL CIRCULATION**

# **An Introduction to Spoken Kashmiri**

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# **An Introduction to Spoken Kashmiri**

**A Basic Course and Reference Manual for  
Learning and Teaching Kashmiri as a Second Language**

## **PART II**

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**June, 1973**

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## PREFACE

This is a companion volume (Part II) to *An Introduction to Spoken Kashmiri*. In this volume we have included a glossary which is divided into three parts. The first part gives English equivalents for Kashmiri words. The second part gives Kashmiri equivalents for English words. The third part includes a partial list of English borrowings in Kashmiri. In addition, there is also included a glossary of select terms used in this manual, and suggestions for further readings on the Kashmiri language, culture and history.

BRAJ B. KACHRU

Urbana, Illinois

June 1973



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## GLOSSARY

The following glossary has been divided into three sections. The first section gives English equivalents for Kashmiri words. The second section gives Kashmiri equivalents for English words. The third section presents a partial list of the English loan words in Kashmiri.

The Kashmiri words have been arranged according to the order in traditional dictionaries of Hindi printed in the Devanāgarī script. Note also the following:

1. A short vowel is written before a long vowel, e.g., asun 'to laugh' is listed before a:sun 'to be'.
2. A nasalized vowel is alphabetized before non-nasalized vowels, e.g., ṣ:ṭ(h) 'stone of a fruit' before ə:ṭh 'eight'.
3. The items in the English-Kashmiri section are alphabetized according to the order of the English alphabet.
4. As stated in the section on the sounds of Kashmiri, i and yi are in free-variation in the initial position. We have listed all these items under i.

## ABBREVIATIONS

adj.	adjective
adv.	adverb
conj.	conjunction
emph.	emphatic
f.	feminine
hon.	honorific
inf.	infinitive
inter.	interrogative
m.	masculine
n.	noun
part.	participle
plu.	plural
pro.	pronoun
sing.	singular
v.	verb

## KASHMIRI-ENGLISH

10

əmi:r (adj.)	rich
əmrakədal (m.)	Amirakadal (place name)
əsistənt	assistant
əs'	we
ə:th	eight
ə:nɪ (m.)	mirror(s)
ə:l (f., sing.)	cardamom

a

aksar	often
aki aki	one by one
akite:ʃih	forty-one
akitrɪh	thirty-one
akinamath	ninety-one
akivanzah	fifty-one
akivuh	twenty-one
akiʃi:th	eighty-one
akisatath	seventy-one
akihe:th	sixty-one

akuy (m.)	one (emphatic)
akh	one
akhba:r (m.)	newspaper(s)
agar	if
aċha:	all right
aċhibal	the Achabal gardens
atsun	to enter
az	today
azkal	these days
azima:vun	to put to test
aþho:vuh	twenty-eight
athas manz thavun	to keep under one's thumb (control)
adi	all right, so what
adik'ah	all right, of course
anathna:g (m.)	Anantnag (place name)
angri:zi: (m.)	the English language
anigaṭi (f.)	darkness
anigaṭi gatshin'	to become dark
anina:vun	to cause to bring
anun	to bring
andar	inside, within
anpaḍ	illiterate
amarna:th (m.)	the Amarnath Cave (place name)

amar ro:zun	to become immortal
amikin'	because of this
ambir' tsū:ṭh (m., sing.)	a variety of Kashmiri apples
amri:kah (m.)	the United States of America
arīṭə:ṣih	forty-eight
arīṭriḥ	thirty-eight
arīnamath	ninety-eight
arīvanzah	fifty-eight
arīṣi:th	eighty-eight
arīsatath	seventy-eight
arīhə:ṭh	sixty-eight
arīdah	eighteen
arīma:n (m.)	longing(s)
alag	separate
ala:kī (m.)	area, region
avta:r	incarnation (of God)
asar tra:vun	to influence
asar p'on	to be influenced
asun (n.)	smile, laugh
asun (v.)	to smile, to laugh
astha:n (m.)	sacred place(s)
asli:	actual, real
asmə:n' rang	sky-blue color
asma:n (m.)	sky

a:	yes
a:zə:di: (f.)	freedom
a:thva:r (f.)	Sunday
a:bša:r (f.)	waterfall(s)
a:bāhavah (m.)	climate
a:ra:m (m.)	rest
a:ra:m karun	to rest, to relax
a:rthi:	(Hindu) mass devotional singing
a:va:z	sound, voice
a:sa:n	easy
a:sun	to be, to have

i

iḷa:zath (m.)	permission
iḷa:zath d'un	to grant permission
iḷa:zath h'on	to ask permission
inč (m.)	inch(es)
intiza:m (m.)	arrangement
istima:l (m.)	use, application
istima:l karun	to use

e

eyarme:l	airmail
e:šya: (m.)	Asia

o

oḍ (m., sing.)	half
ot	there
ordu: (m.)	the Urdu language
o:pra: (m.)	opera
o:m dɔd (m.)	milk
o:luv (m., sing.)	potato

k

kəts	how many (inter.)
kən' (f., sing.)	stone
kəmi:z (f.)	shirt; Hindi-Urdu <u>kami:z</u>
kəʃi:r (f.)	Kashmir
kəh'	at what price? for how much?
kəhvɪ	Kashmiri tea
kə:phi:	enough, sufficient
kə:d.karun	to imprison
kə:d kha:nɪ (m.)	prison(s)
kə:m (f., sing.)	work
kə:m (f.)	handiwork, embroidery, workmanship
kə:ri:gar (m.)	craftsman (men)
kari:garɪ: (f.)	craftsmanship

kə:šir (adj., f., sing.)	Kashmiri
kə:šur (adj., m., sing.)	Kashmiri
kə:šur (m.)	the Kashmiri language
kaḍina:vun	to cause to take off (clothes)
kata:r (f., sing.)	row
kati kati p'athī	from all sorts of places
katir (f., sing.)	a piece of baked earth
katun	to spin (yarn)
kat'ath	at which place
kath (f., sing.)	story
kath karin'	to talk, to speak
kathba:th (f.)	conversation
kaniphol (m., sing.)	pebble
kand (m.)	cone-shaped sugar candy
kadir karun	to value
kan barin'	to poison the ears (of someone), in the sense of 'to prejudice'
kap (m.)	cup
kape:r'	which way? in which direction
kapur (m., sing.)	cloth
kam	not enough, little
kama:l ha:vun	to demonstrate one's excellence
kamiy	only a little
kamri (m.)	room



kar	when?
karun	to do
kala:kand (m.)	an Indian sweet; Hindi-Urdu <u>kala:kand</u>
kavita: (f., sing.)	poem (poetry)
kavita: karin'	to compose poetry
kašun	to scratch
kaštāva:r (m.)	Kishtwar (place name)
kāh	any, a
kah	eleven
kā:gīr (f., sing.)	the Kashmiri firepot
ka:kaz (m.)	paper
ka:ni (f., plu.)	cane used for basket work
ka:pi: (f.)	notebook
ka:mi lagun	to be of use
ka:r (f., sing.)	car
ka:rāba:r (m.)	trade, business
ka:l (m.)	time
kita:b (f., sing.)	book
kithikan	how, in what way, in what manner?
kithipe:th'	how, in what manner?
kini	or
kilo: (m.)	kilogram(s)
kīnun	to sell
kīlab (m.)	club

kisim	type, kind
kismĩ kismik' (m., plu.)	of several types
kĩ:tis	for how much?
kĩ:t' (m., plu.)	how many?
kĩ:math (m.)	price
kun (m., sing.)	alone
kuni doh	one day, some day
kunivizi	some time
kunĩtə:ʒih	thirty-nine
kunĩtrĩh	twenty-nine
kunĩnamath	eighty-nine
kunĩvanzah	forty-nine
kunĩvuh	nineteen
kunĩʃi:th	seventy-nine
kunĩsatath	sixty-nine
kunĩhə:th	fifty-nine
kunz (f., sing.)	key
kul	in all, total
kul (m., sing.)	tree
kus (m., sing.)	who, which?
ku:t (m., sing.)	how much?
ku:r (f., sing.)	girl, daughter
kẽh	any, some, anything, something
kot	where?
koh (m.)	mountain(s)

kohas khasun	to climb a mountain, to hike
ko:č̣i (m.)	lane(s), a narrow street
ko:tah (m., sing.)	how much?
ko:tur (m., sing.)	pigeon
kokarna:g	Kokarnag (place name)
kong	saffron
kondul (m., sing.)	a round earthen pot
k'ath	in (a receptacle)
k'amkha:b (m.)	special material embroidered with gold thread
k'ah	what?
k'a:	what?
k'a:zi	why?
k'ut'	for
k'uth	what kind?
kra:l (m.)	potter(s)
klə:r̥ik (m.)	clerk(s)

kh

khə:tri	for
khə:li:	empty, available
khaʃar (m.)	width
khatarna:kh	dangerous
khatim gatshun	to come to an end
khabar (f., sing.)	news

khābar a:sin'	to know
khābar gatshin'	to come to know
khaya:l (m.)	thought(s)
khasun	to climb, to mount
khasa:n khasa:n	while climbing
khasun	to grow, to come up, to go up
khā:dar (m.)	wedding(s)
khā:dar karun	to marry
kha:nī (m.)	drawer, shelf
kha:nī barun	to provide for
kha:b (m.)	dream(s)
kha:s	special
kha:skar	especially, in particular
khīr (m.)	rice pudding
khīr tra:vin'	to slide, to skate
khī:mi (m.)	tent(s)
khu:bsu:rath	beautiful
khe:t (m.)	field
khe:l (f., sing.)	sport
khol (m., sing.)	wide
khoši:	happiness, pleasure
kho:s (m., sing.)	Kashmiri cup
khōti (comparative)	than
khōlah (m.)	divorce
khōlah d'un	to divorce

khɔ̌ʂ (adj.)	happy
khɔ̌ʂ karun	to like, to please
kh'an (m.)	food
kh'anɨvo:l (m., sing.)	one who enjoys good food
kh'on	to eat
kh'alanmarɨg	Khilanmarg (place name)

g

gɛmbi:r (adj.)	serious
gɛmbi:r sapdun	to become serious
gɛri:b (adj., n.)	poor, poor person
gə:d' (f., sing.)	cart, vehicle
gatsha:n gatsha:n	while going, on the way (to)
gatshun	to go
gaz (m.)	yard(s)
ganɨ (m.)	hour(s)
gam (m.)	sorrow
gamgi:n	sad
garɨ (m.)	home(s)
garim	warm, hot
garɨma:vun	to heat, to warm
garɨ: (f., sing.)	heat, hot season, hot weather
gã:darbal (m.)	Gandarbal (place name)
ga:d' (f., sing.)	fish
ga:m (m.)	village(s)

gindun	to play
gila:sɨ (m.)	cherry, cherries
gila:sɨ (m.)	glass(es), tumbler(s)
gi:t (m.)	song(s)
gur (m., sing.)	horse
guris khasun	to ride a horse
gur'savə:r' (f., sing.)	horse riding
gula:bʃa:man (m.)	an Indian sweet; Hindi-Urdu <u>gula:bʃa:man</u>
geʃt havɨs (m.)	guest house(s)
ge:tʃ(m.)	gate(s)
gond (m., sing.)	bouquet
gob (adj., sing.)	heavy
go:r (m., sing.)	water chestnut
go:lph (m.)	golf
go:giʃ (f., sing.)	turnip
go:di	first
go:di go:di	at first
goni ki:rtan karin'	to sing praises of
goph (f., sing)	cave
gola:b (m.)	rose (s)
goʃta:bɨ (m.)	a Kashmiri meat dish
g'əɖ (f., classifier)	bundle
g'avun	to sing
g'a:n (m.)	knowledge, wisdom

grəhast (m.)	family, family life
grī:s' ku:r	peasant girl
gru:s (m., sing.)	peasant

č

čamīkun	to sparkle, to glitter
čalun	to move
ča:y (f., sing.)	tea
ča:yiva:n (m.)	tea stall(s)
ča:yivo:l (m., sing.)	tea vendor
ča:la:kh (adj.)	clever
čīth' (f., sing.)	letter
či:z (m.)	thing(s)
či:n (m.)	China
ču:k'dar (m.)	doorman(men)
ču:k' (f., sing.)	low table; Hindi-Urdu <u>chowki</u>
če:li	disciple(s), student(s)
čon	to drink

čh

čhapa:vāna:vun	to cause to be printed, to cause to be published
čhapa:vun	to print, to publish
čhapun	to be printed or published
čha:vun	to hit (against a wall, stone, etc.)

ts

tsəndārva:r (f.)	Monday
tsər (f., sing.)	sparrow
tsaripop (m., sing.)	hand-clapping, applause
tsaripop karun	to clap one's hands, to applaud
tsatājīh	forty
tsarivan (m.)	liver
tsa:dar (f., sing.)	blanket
tsa:nun	to bring in, to insert
tsa:man (f., sing.)	cheese; Hindi-Urdu <u>panīr</u>
tsa:lun	to bear
tsin' (f., sing.)	charcoal
tsunamath	ninety-four
tsuvanzah	fifty-four
tsuši:th	eighty-four
tsusatath	seventy-four
tsuhə:th	sixty-four
tsū:th (m., sing.)	apple
tsu:r	thief, thieves
tsu:ri n'un	to steal
tsu:ri ro:zun	to hide oneself
tsot (f., sing.)	bread, <u>chapati</u>
tsovuh	twenty-four



tso:r	four
tsodah	fourteen
tsoyite:ʃih	forty-four
tsoyitrih	thirty-four
tsova:pə:r'	on all sides, all around

tsh

tshā:ɖun	to look for
tshā:th (f.)	swimming
tshā:th va:yin'	to swim
tsha:y (f., sing.)	shadow, shade
tshinun	to wear

ʃ

ʃangul (m., sing.)	forest
ʃarni (m.)	stream(s), brook(s)
ʃaljal	quickly
ʃaldi: (f.)	hurry
ʃaldi: karin'	to hurry, to rush
ʃavə:ni: (f.)	youth
ʃa:n (adj.)	good
ʃa:y (f., sing.)	place
ʃina:b	sir
ʃild (m., sing.)	volume(s) (of a book)

ʃi:p (f., sing.)	jeep
ʃi:l (m.)	lake
ʃudah gatshun	to be separated
ʃumah (m.)	Friday
ʃu:n (m.)	June
ʃu:r' (f., sing.)	pair
ʃo:rɪ (m.)	pair(s)
ʃi:	honorific suffix; Hindi-Urdu

z

zəru:r (also, zoru:r)	surely, certainly, definitely
zəru:rath (f.) (also, zoru:rath)	need, necessity
zəhri:lɪ (adj.)	poisonous; vicious
zana:nɪ (f.)	woman, women
zanɪmd'an (m.)	birthday(s)
zaba:n (f., sing.)	language
za:gun	to watch (with evil intent)
za:nanvo:l (m., sing.)	one who knows
za:nun	to know
za:npehčə:n (f.)	acquaintance (abstract noun)
za:npehčə:n karɪn'	to get acquainted
za:mut dɔd (m.)	yogurt
za:lun	to light, to burn
zindɪgi: (f.)	life
zɪ	two
zɪto:vuh	twenty-two

zu:n̄i pačh (m.)	the bright half of the lunar month
ze:čhar (m.)	length
zon (m., sing.)	person
zoru:r (also, zəru:r)	surely, certainly, definitely
zoru:rath(f.) (also, zəru:rath)	need, necessity
zo:tun	to glitter
zo:rda:r (adj.)	forceful, powerful
z'avun	to be born
z'a:di	more, much
z'a:ditar	mainly, generally
z'un (m., sing.)	firewood
z'u:th (m., sing.)	long

t

tə:th (f., sing.)	favourite, dear
tang (m.)	pear(s)
tangimarig (m.)	Tangmarg (place name)
tə:gəvo:l (m., sing.)	tonga-driver
tikaṭh (f., sing.)	stamp
ti:čar (m.)	teacher
tu:kir (f., sing.)	basket
tu:rist	tourist(s), visitor(s)
tu:rist havis (m.)	tourist house(s)
teksi: (f., sing.)	taxicab(s)
teksi:vo:l (m., sing.)	taxi-driver
teliviḷjan (m.)	television(s)

te:bɪl (m.)	table(s)
toɔ̃ (m., sing.)	pony
to:th (adj., m., sing.)	favourite, dear
toɔ̃ph	sting (n.)
t'ok karun (la:gun)	to put caste mark (on)
trak (f., sing.)	truck
tro:th (ga:d) (f., sing.)	trout (fish)
<u>th</u>	
thi:kh	good, right, fair, correct
thu:l (m.)	egg(s)
<u>d</u>	
də:ʃ (f., sing.)	stretcher
də:ʃun	to see
dar'akɕar (m.)	director(s)
dal (m.)	Dal Lake
dalge:t (m.)	Dal Gate (place name)
da:kh (m.)	mail, post
ɖakha:nɪ (m.)	post office (offices)
da:khɕar (m.)	doctor(s)
da:kh bunglɪ (m.)	dak bungalow(s)
ɖigri: (f.)	degree(s), diploma(s)
ɖipa:tment (m.)	department(s)
ɖũ:gɪ (m.)	a kind of large boat(s)

du:ɡri: (f.)

the Dogri language

ɖ'aki (m.)

forehead

t

təri:ki (m.)

way, method, style, form

tə:ʃib gatshun

to be astonished

tagun

to know how to , to be able to

tanikhah (m.)

salary

tapas'a: (f.)

meditation, penance

tamah (m.)

desire(s)

tayə:ri:(f.)

preparation(s)

tayə:ri:karin'

to get ready; to make preparations

taraph (m., sing.)

direction(s), side(s)

tara:ni (m.)

song(s)

tarki: (f., sing.)

progress, promotion

tarki:pasand (adj.)

progressive

tarjami (m.)

translation(s)

tarjami karun

to translate

tal

under

tavay

for that reason

ta:zi (adj.)

fresh

ta:n'

up to

ta:m

up to

ti

that

ti

too, also

tik'a:zi	because
tithi pə:th'	that way, in that fashion
tim	those (m.)
tirith (m.)	Hindu shrine(s), temple(s), holy place(s)
tihij (f., sing.)	stigma (of a flower)
ti:	that (emphatic), the same
ti:l (m.)	oil
ti (conj.)	and
ti:r (f.)	cold or cool weather
tumbi (m.)	small pot(s)
tulikatur (m.)	frozen surface of water
tulun	to lift
teyite:jih	forty-three
teyitrih	thirty-three
teli	then
te:z (adj.)	fast, sharp
tomul (m.)	uncooked rice
tot	there
tot (adj., m., sing.)	hot
tot lagun	to get burnt
toh' (2nd person pro., plu., hon)	you
tõ:th (f., sing.)	beak
to:ti	in spite of that
to:r	there

to:lun	to weigh
t'u:t (m., sing.)	that much
t'ongul (m., sing.)	live charcoal
tra:m (m.)	copper
tra:vun	to drop, to let fall
tri:h	thirty
trunamath	ninety-three
truvanzah	fifty-three
truvah	thirteen
truš:th	eighty-three
trusatath	seventy-three
truhə:th	sixty-three
tre	three
tre:l (f., sing.)	stunted apple
trovuh	twenty-three

th

thazar (m.)	height, altitude
thavun	to keep, to place
tha:l (m.)	Kashmiri eating plate(s)
thod (adj., m., sing.)	high, tall
thod vothun	to get up
th'akun	to boast

d

dəh	ten
dapun	to say, to tell
darĵan (m.)	dozen
darĵan(ī)va:d	by the dozen
darva:zī (m.)	door(s)
davəh (m.)	medicine(s)
darīšun d'un	to look one up
darma:tma: (adj.)	religious-minded
dā:dur (m., sing.)	vegetable-seller
da:na: (adj.)	wise
da:ni (m., sing.)	paddy
da:l (f., sing.)	pulse; Hindi-Urdu <u>da:l</u>
da:lči:n (f., sing.)	cinnamon
dil (m.)	heart(s)
dil (f.)	Delhi (place name)
dil bəhla:vun	to amuse, to entertain
divīda:r (m.)	deodar
div(ī)taḥ (m.)	deity, god(s)
dī:th (m.)	demon
duka:n (m., sing.)	shop
duka:nda:r (m.)	shopkeeper
dunamath	ninety-two
duniyah (m.)	world



dupu:r (adj., m., sing.)	two storeyed
duvanzah	fifty-two
duši:th	eighty-two
dusatath	seventy-two
dubə:th	sixty-two
du:t' (f., sing.)	saree, dhoti
du:r	far
de:və:li: (f.)	Diwali (Hindu festival of lights); Hindi <u>di:va:li:</u>
de:va:nī (adj.)	mad (person)
de:vīna:gri:	Devanagari script
dob (m., sing.)	washerman
doh (m.)	day(s)
do:r (m.)	phase(s), era(s)
do:st	friend(s)
dətsh (f., sing.)	handful
dəd (m.)	milk
dədīvc:l (m., sing.)	milkman
dəyite:jiḥ	forty-two
dəyitrīḥ	thirty-two
dəšivīy (also, dəšivəy)	both
d'ad (f., sing.)	grandmother, granny
d'un	to give
drē:thun	to become stunted

drog (m., sing.)

expensive

n

nəz'di:kh

nearby

nəmu:nɪ (m.)

specimen(s), sample(s)

na

no

naza:rɪ (m.)

scenery, view

nadur (m., sing.)

lotus stem, *Nymphaea* lotus

nangi

naked

namath

ninety

namaska:r

greetings, goodbye, hello

naminamath

ninety-nine

nambar (m.)

number(s)

narko:n (m., sing.)

reed

nav

nine

na:g (m.)

spring (of water)

na:rɪ ba:nɪ (m.)

fire container(s)

na:rʃi:l (m.)

coconut(s)

na:li (m.)

stream(s)

na:v (f., sing.)

boat

na:v (m.)

name(s)

na:vivo:l (m., sing.)

boatman

na:visə:r (m.)

sight-seeing by boat

na:v p'on

to come to be called

na:v bana:vun	to make a name
nigi:n (m.)	Nigin Lake
niš	near
niša:th (m.)	Nishat Garden
nī	not
numə:yiš (f.)	exhibition, carnival
nu:n (m.)	salt
nečuv (m., sing.)	son
neni (f., plu.)	meat
ne:thīr (m.)	marriage
ne:thīr karun	to marry
ne:run	to leave, to emerge
nov (m., sing.)	new
no:kar (m.)	servant(s), cook(s)
no:th	note(s), bill(s),
no:r (m., sing.)	pipe
no:khsa:n (n.)	loss
n'əbār'kin'	on the outside
n'abar	outside
n'ama:z (f., sing.)	<u>nimaz</u> (Muslim prayer)
n'ama:z parīn'	to offer prayers
n'un	to carry, to take

## p

pez'pə:ʈh'	really, in fact
pet'kin'	behind
pəhelga:m (m.)	Pahalgam (place name)
pəhrīda:r (m.)	guard(s) (n.)
pə:tsitə:ʃih	forty-five
pə:tsitrih	thirty-five
pə:tsinamath	ninety-five
pə:tsivanzah	fifty-five
pə:tsiʃi:th	eighty-five
pə:tsisatath	seventy-five
pə:tsihə:ʈh	sixty-five
pə:tsh	five
pə:si (m.)	<u>paisa, paise</u> , money, a unit of Indian currency
pə:ʃa:mi (m., sing.)	trousers
pə:di sapdun	to be born, to grow
paka:n paka:n	on foot, while walking
pakun	to walk
pagah	tomorrow
patsh (f.)	trust
pazi	ought to
pathivə:r' (m.)	Hindi-Urdu <u>patwa:ri</u> ; subordi- revenue officer
pati	later, afterwards
panah (m.)	width

panun (adj., m., sing.)	one's own
pantsah	fifty
pandah	fifteen
pampo:š (m.)	lotus(es)
paydal	on-foot
parīna:vun	to teach, to cause to read
parīva:y (m.)	care, concern
parīva:y a:sun	to matter
parun	to read, to study
pare:ša:n karun	to perplex, to annoy, to bother
parbath (m.)	Hari Parbat (proper name)
paḷav (m.)	clothes, clothing
palun	to grow up
pašmi:nī (m.)	<u>pashmina</u> (a kind of fine Kashmir wool, superior to <u>raphal</u> )
pasand karun	to like, to choose
paha:d (m.)	mountain(s)
pa:dšah (m.)	king(s)
pa:n (m. )	body(ies)
pa:rīk (m., sing.)	park
pa:lakḥ (f.)	spinach
pi:r (m.)	saint(s)
pi:rpanča:l (m.)	the Pirpanchal Range of mountains

pāntsāh	twenty-five
puĵ (m.)	butcher(s)
pulī:s (m., sing.)	police
pu:zah (f., sing.)	(Hindu) worship; Hindi <u>pu:ja:</u>
pu:zah karān'	to worship
pensalī (m.)	pencil
peša:ts (m.)	demon(s)
pe:šāgi: (f.)	advance payment, deposit
pō:par	Pampur (place name)
po:n' (m., sing.)	water
po:š (m.)	flower(s)
po:šičāman (m.)	flowerbed(s)
po:šīḍu:r (m., sing.)	flowerbed
po:šīnu:l (m.)	golden oriole(s)
pošiphulay (f., sing.)	blossoms
po:šīva:jen' (f., sing.)	flower-seller
po:šīve:r (f., sing.)	flower garden
pola:vi (m.)	<u>pilau</u> , <u>pilaf</u> ; Hindi-Urdu <u>pula:v</u>
poša:kh (m.)	dress, clothing
p'aṭh	at, on
p'aṭhī	from
p'aṭhīkani	above
p'ot (m., sing.)	tip, point
p'on	to have to, to fall

pratsh (f., sing.)

prath

prath kah

prath keh

pr̥itshun

preyam (m.)

pro:n (m., sing.)

riddle

every, each

everyone

everything

to ask

love, affection

old

### ph

phə:ydi̯ (m.)

phə:ydi̯ (va:tun)

phə:sl̥i̯ (m.)

phə:sl̥i̯ (m.)

phə:sl̥i̯ karun

phamva:r̥i̯ (m.)

phar̥ikh (f.)

pha:rsi: (m.)

phikir bar̥in'

phuṭ̥i̯j̥ (f., sing.)

phuṭh (m.)

phuṭ̥i̯vo:t̥ (m.)

phursath (f.)

phul (f.)

phə:run

profit(s)

to profit

decision(s)

distance(s)

to decide

fountain(s)

difference

the Persian language

to worry

small bundle

foot (measure of length)

change (with reference to money)

leisure, free time

soda bicarbonate

to travel, to loiter

pho:ksɽayl	folkstyle
pho:ran	at once
ph'aran (m.)	Kashmiri <u>phiran</u> (a loose garment)
ph'or (m., sing.)	drop (of liquid)
bəkhāt	devotee
bənglī (also, bunglī)	bungalow
bərith (adj.)	filled, full
bə:d'a:nī (m.), (also, bəd'ya:nī)	fennel seed
bə:skal (m.)	bicycle(s)
bə:skal čala:vun	to ride a bicycle
bakun	to talk nonsense
bakhšīš (f., sing.)	<u>bakhshi:sh</u> , tip
bagə:r	without, other than, apart from
bagivəti: (f.)	goddess(es)
bagiva:n (m.)	God
baṭī (m.)	Kashmiri Pandit
baṭīva:r (f.)	Saturday
baḍī	very, much
baḍun	to increase, to grow
baṭī (m.)	cooked rice
bad (adj.)	bad
badīla:vun	to change
bana:vun	to make
banun	to be able to get, to be avails
banun	to become



bandīpu:r (m.)	Bandipora (place name)
band thavun	to keep in confinement, to hold
barthah (m.)	husband(s)
barphi: (f., sing.)	an Indian sweet, Hindi-Urdu <u>barphi:</u>
bas	just (e.g., <u>just a minute</u> )
bas	that's all, that's enough
bas (f., sing.)	bus
basun	to live
bah	twelve
bahats (f., sing.)	a barge-type boat
ba:kay	the others, the rest, the remaining
ba:g (m.)	garden(s)
ba:gva:n (m.)	gardener(s)
ba:da:m (m.)	almond(s)
ba:ni (m.)	utensil(s)
ba:la:dər (f.)	balcony
ba:sun	to seem
biḷli: (f.)	electricity
biḷli: bət' (f., sing.)	electric lamp
bil (f., sing.)	bill
bilkul	absolutely
bistari (m.)	bed-roll(s), bedding(s)
bihun	to sit down

bɨ (1st person pro.)	I
budɨ (m.)(also, bɨdɨ)	old man
buthɨ	in front, facing, ahead
burɨ (adj.)	bad
bula:vun	to call, to invite
bu:zan (m.)	cooked food
bu:ʈh (m.)	shoe(s)
bu:n' (f., sing.)	chinar tree
benɨ (f.)	sister
beyɨ	other
beyɨ	also, again
be:ta:b (adj.)	impatient
boɖ (m., sing.)	big
boɖ doh (m.)	festival, holy day
boʈh (m.)	dried cowdung
boʈh (m., sing.)	bank (of a river)
bod (m., classifier)	bunch
bombur (m., sing.)	bumble bee
bomva:r (f.)	Tuesday
bo:d (m.)	Budhist(s)
bo:y (m., sing.)	brother
bo:r (m., sing.)	load
bo:lun	to speak
bo:znɨ yun	to be able to see

bōčihot (adj., m., sing.)	hungry, starved
bodima:n (adj.)	wise
bōdva:r (f.)	Wednesday
bōvun	to grow
b'a:kh	another
bṛahmun (m., sing.), (also, brehmun)	Brahmin
brasva:r (f.)	Thursday
brū:th' kin'	in front
brō:th	before, ahead
brō:thkun	ahead, in what follows
bro:r (m., sing.)	cat
blē:kvərs (m.)	blank verse

m

məts (f., sing.)	mad woman, a mystic woman
məjlis (f., sing.)	gathering
məth' (f., sing.)	salty Indian snack
mədre:r (m.)	sugar
məši:d (f., sing.)	mosque
məhli (m.)	locality, neighborhood
məhšu:r (adj.)	well-known, famous
mə:ʃ (f., sing.)	mother
mə:da:n (m.)	field(s), meadow(s)
mə:mu:li: (adj.)	ordinary
mə:liš (f., sing.)	massage

maka:nî (m.)	house(s)
magar (conj.)	but
matsh (f.)	ground meat
mazi (m.)	enjoyment, fun, pleasure
mazi:da:r (adj.)	enjoyable, delicious, pleasant
mazhab (m.)	religion(s)
maṭan (m.)	Mattan (place name)
madath (m.)	help
man (m.)	maund (measure of weight)
manz (postposition)	in
mana:vun	to celebrate
mandar (m.)	temple(s)
marid (m.)	man(men)
marun	to die
martsivā:gun (m., sing.)	red or green chilli
marzi: (f.)	inclination, wish, desire
maḷey (f., sing.)	cream crust (cream gathered from surface of scalded milk)
malakh (f.)	wave(s)
malî (m.)	boatman(men)
mašvari (m.)	advice
masa:li (m.)	spice(s)
masta:nî	mystic
ma:z (m., sing.)	meat

ma:nɪnɪ yun	to be considered
ma:nun	to listen, to agree
mahren' (f., sing.)	bride
mithə:y (f.)	sweetmeat
mitha:yivo:l (m., sing.)	sweetmeat-seller
minath (m.)	minute(s)
militsa:r (m.)	communal harmony
mi:l (m.)	mile(s)
misarma:n (m.)	Muslim(s)
muʃ (f., sing.)	mild horseradish
mutlak	concerning
mumkin	possible
mulikh (m.)	country(ies)
muškil	difficult
muškila:th	difficulties
mušikh (f.)	scent, smell, aroma
mu:ʃu:d a:sun	to be present
mu:rɪtɪ: (f.)	idol(s)
me (pronoun)	inflected form of 1st person sg. pro.
membar	member
mevɪ (m.), (also, me:vɪ)	fruit, dry fruit(s)
me:lun	to meet, to be available
me:vivo:l (m., sing.)	fruit seller
mõd (f., sing.)	kohlrabi, a type of cabbage

mohbath (m.)	love, affection
mohbath karun	to love
mo:či (m., sing.)	intestinal part of meat
mo:tar (m.)	car(s), motor vehicle(s)
mo:d (m.)	bend
mo:l (m., sing.)	father
mo:lu:m a:sun	to know
mo:lvi: (m.)	Muslim priest
mokila:vun	to finish
morbī mi:l	square mile
m'ə:n' (f.)	my (possessive)

## Y

yəndār (m.)	spinning wheel(s)
yəmbārzal (f., sing.)	narcissus
yak(h)dam	suddenly
yakhān' (f., sing.)	A Kashmiri meat dish cooked with yogurt
yatshun	to desire, to wish
yazath (m.)	respect, esteem, prestige
yana:mī (m.)	prize, award
ya:	or
ya:tri: (m.)	pilgrim(s)
yi	this
yi:t' (m.)	so many, these many

yi:run	to float
yun	to come
yuniṽersiṽi: (f.)	university
yus kãh (m.)	whosoever
yu:g (m.)	yoga
yu:gi: (m.)	yogi(s)
yeti	here
yet'ath	here
yeli	when, if
yot	here, wherever
yo:t	only

r

rət̪ĩndi:ph (m.)	suacer-shaped, earthen oil-lamp(s)
rəsi:d (m.)	receipt(s)
račhun	to lovingly look after
raḷasṽar (f., sing.)	register
raḷasṽri: karĩn'	to send by registered post
raṽun	to receive, to catch
rang (m.)	color
rangĩda:r (adj.)	colored, colorful
ranun	to cook
raphal (m.)	a woolen material inferior to <u>pašmi:nĩ</u>

ramza:n (m.)	<u>Ramdan</u> (Muslim festival)
rasgo:lî (m.)	an Indian sweet; Hindi-Urdu <u>rasgulla:</u>
ra:zi (m.)	king(s)
ra:zimah (f.)	bean(s)
ra:th	yesterday
ra:th (f., sing.)	night
ringṣa:l (m.)	ringshawl (a type of Kashmiri shawl)
risepṣan (f.)	reception
rukun	to stop
ru:s (m.)	Russia
re:ṭ (m.) (also, re:ṭh)	charge, rate, price
re:l (f.)	train
ro:ganṣo:ṣ (m.)	a Kashmiri meat dish
ro:zun	to live, to stay, to remain
ro:b (m.)	awe
rokbî	area
roṣpay (f., sing.)	rupee
roṣivarukh (m., sing.)	silver leaf
r'atiko:l (m.)	summer
r'atîva:r	monthly
r'ath	month(s)
r'ay (f., sing.)	art
r'oṣ (m., sing.)	seer, holy man(men)



1

ləngu:ṭi (m.)	loin-cloth
lə:r (m.)	cucumber(s)
lagbag	about, approximately
lačh (m.)	lac (lakh) = one-tenth of a million
lačhibəd' (m.)	lakhs
ladə:kh' (m.)	Ladakhi (language, people)
lada:kh (m.)	Ladakh
lab (f., sing.)	wall
la:yakh	worth (See vuchun la:yakh)
la:ri: (f.)	lorry(ies)
lipi: (f.)	script
liṭtan (ča:y)	Lipton (tea)
lipha:phī (m.)	envelope(s), paper sack(s)
liṣṭ (m., sing.)	list
luči (f., plu.)	a kind of thin fried bread
luṭa:vun	to rob, to loot
lu:kh (m., plu.)	people
lu:ṭun	to rob, to loot
le:khun	to write
le:ph (f., sing.)	quilt, comforter
lo:l (m.)	longing
lɔkiča:r (m.)	period of childhood or youth

lɔkuʈ (m., sing.)	small, young
l'əd̪ɪr (f.)	turmeric
l'əd̪ɪr (f.)	the Lidder River
l'odur (m., sing.)	yellow

v

vəzi:r (m.)	(cabinet) minister(s)
vəri: (m.)	year(s)
və:r'uʋ (m., sing.)	a girl's husband's parent's house
vakh̪ɪt (m., sing.)	time
vatsun (m., sing.)	traditional (Kashmiri) song
vath (f., sing.)	road, path
vanun	to tell, to say
van'	now
vand̪ɪ (m., sing.)	winter
vasun	to come down, to flow
vahra:vun	to spread
vā:gun (m., sing.)	eggplant (brinjal)
va:kh (m.)	saying(s)
va:z̪ɪ (m.)	cook(s)
va:tun	to reach
va:n (m.)	shop(s)
va:pas yun	to come back

va:ray	well, all right
variayah	many
va:ri va:ri	slowly
vizitar	tourist
vi:r (m.)	weir, but generally the Weir on the Vitasta River
vučhun	to see
vučhun la:yakh (m., sing.)	worth seeing
vuni	even now, as yet
vun'	just now, presently
vušina:vun	to warm, to heat
vuh	twenty
vo:n' (m., sing.)	grocer
vɔzul (m., sing.)	red
vɔlur (m.)	the Wular Lake
vɔšlun	to blush
v'atsa:r karun	to ponder over, to think over
v'atsa:rna:g (m.)	Vicharnag (place name)
v'atasta: (f.)	River Vitasta, River Jhelum
v'ath (f.)	River Vitasta
v'as (f., sing.)	girl friend
v'oṭh (adj., m., sing.)	fat (person or thing)

ṣ

šə:yir

poet

šə:yri: (f.)	poetry
šə:yri: karin'	to write poetry
šaka:yath (f., sing.)	complaint
šaka:yath karin'	to complain
šakh karun	to suspect
šatıvuh	twenty-six
šath	hundred
šavıl'ang	Siva lingam
ša:m (m.)	evening
ša:yad	perhaps
ša:rika: (f.)	Sharika (Hindu goddess)
ša:l (m.)	shawl(s)
ša:lıvo:l (m., sing.)	shawl merchant
ša:htu:s (m.)	a super fine woolen material
ša:har (m.)	city(ies)
šikə:r' (f.)	the shikara
šika:r gindun	to hunt
šilva:r kəmi:z (f.)	Hindi-Urdu <u>salwar kameez</u>
ši:th	eighty
ši:n (m.)	snow
šukriya:	thank you
šunamath	ninety-six
šur (m., sing.)	child

šurah	sixteen
šur'bə:ts (m., plu.)	family
šuvanzah	fifty-six
šuma:l (m.)	north
šušī:th	eighty-six
šusatath	seventy-six
šuhə:th	sixty-six
še	six
šečh (f., sing.)	message
šeyitə:ʃih	forty-six
šeyitrih	thirty-six
šeš	disciple(s)
še:kra:ča:r (m.)	the Shankracharya Temple
še:th	sixty
še:r (m.)	poetry
šokráva:r (f.)	Friday
šoru: karun	to begin, to start
šō:th (f.)	dried ginger
šo:kh a:sun	to be interested in
šongun	to sleep, to go to bed
šra:n (m.)	bathroom
šra:n karun	to take a bath
šra:nī kuth (m., sing.)	bathroom

s

sədi: (f., sing.)	century
sə:	honorific suffix
sə:d' (f., sing.)	saree (sari)
sə:r (m.)	sightseeing
sə:r karun	to go sightseeing, to go for an outing
sə:ri: (m., plu.)	everybody, all
saḷa:vəṭh (f., sing.)	decoration
saḷa:vəṭh karin	to decorate
sadakh (f., sing.)	road
sakhti: (f.)	hardship
satath	seventy
satitē:ḷih	forty-seven
satitriḥ	thirty-seven
satinamath	ninety-seven
sativanzah	fifty-seven
satīśi:th	eighty-seven
satīsatath	seventy-seven
satihē:ṭh	sixty-eight
sato:vuh	twenty-seven
sath	seven
sadah	seventeen
sankāṭh (m.)	suffering

sankath d'un	to cause suffering
sapdun	to happen, to take place
saphar (m.)	journey
saphe:d (m.)	white
sabza:r (m.)	greenery
sabzi: (f.)	vegetable(s)
samandəri:ṣṣaha:zṣṣ (m.)	ship(s)
samandar (m.)	sea(s), ocean(s)
sama:ṣṣ suda:r (m.)	social reform
sama:va:r (m.)	samovar(s)
samiṣṣda:r (adj.)	sensible
samṣṣjun	to understand
samkhun	to meet, to encounter, to run into
samun	to assemble
samo:si (m.)	<u>samosa</u> an Indian salty snack
saynasda:n (m.)	scientist(s)
sarka:r (m.)	government
sartal (f.)	brass
sarda:r (m.)	leader(s)
sarphe:s me:l(m.)	surface mail
sala:m (f., sing.)	greetings
sava:l (m.)	question
sa:di	half(used with numerals three onwards)
sa:d (m.)	sadhu(s), holyman(men)
sa:n	with

sá:ma:nî (m.)	luggage
sa:run	to carry
sa:l (m.)	feast
sa:s (m.)	thousand
sa:sîbəd'	thousands
sa:hab (m.), (also, sa:hb or sa:b)	Saheb (mode of address)
sikh (m.)	Sikh(s)
siya:sath (m.)	politics
siriph	only
siri:nagar (m.)	Srinagar (place name)
sîku:tar (m.)	scooter
sî:t'	with
su (m.)	that or he (not within sight)
subîhan	in the morning
su:phi:	sufi
septambar	September
se:r (m.)	seer (measure of quantity)
se:rîva:d	by the seer
son (m., sing.)	deep
sondu:kh (m.)	cases(s), box(es)
sō:čun	to think
sō:th (m.)	spring (season)
so:zun	to send
so:n (adj., m., sing.)	our(s)



so:po:r (m.)	Sopore (place name)
so:ruy (m.)	everything, all
sɔkh d'un	to give joy and comfort
sogand (f.)	fragrance
sondar (adj.)	beautiful
sonīvarukh (m., sing.)	gold leaf
sorgas gatshun	to die
s'aṭha: (also, s'aṭhah)	very, many, a lot
s'and (f.)	the River Sind
s'un (m.)	meat, meat or vegetable dish
ste:šan (m.)	station

# h

həlvā (m.)	Hindi-Urdu <u>halva</u> :
hē:z (m.)	boatman(men)
hə:r (f., sing.)	mynah (bird)
hə:sil karun	to achieve, to obtain
haz	sir
hazrathbal (m.)	Hazratbal (a Muslim shrine)
haṭ (f.)	hut
hatībəd'	hundreds
hath	hundred(s)
haphtī(m.)	week(s)
habīkədal	the Habba Kadal(bridge) (place name)

halivo:y (m., sing.)	sweetmeat seller, confectioner
have:yi:ḡaha:z(ḡ) (m.)	airplane(s)
havasbo:ṭ (m.)	houseboat(s)
havasbo:ṭivo:l (m., sing.)	houseboat owner
haṣ (f., sing.)	mother-in-law
ha:kh (m.)	a kind of green, leafy vegetable (like collard green)
ha:ḡathmand (adj.)	needy person
ha:lath (f., sing.)	condition, state
ha:vun	to show
hisa:b (m.)	account
hisa:bḡ	according to, in terms of
hisi (m.)	part(s)
hu (demonstrative pro.)	that or he (within sight)
hukum (m.) (also, hokum)	command, order
hund (m., sing.)	of
husa:r gatshun	to wake up
h'uhur(m., sing.)	father-in-law
hu:n (m., sing.)	dog
hu:l' (f.)	Holi (festival of colors); Hindi <u>holi</u> :
hečhun	to learn
hendi: (m.)	the Hindi language
he:r (f., sing.)	staircase
he:rath (f.)	Shivaratri (Hindu festival)

he:ri po:v (m., sing.)	step (of a ladder)
hokum (m.)	command, order
hokum karun	to command, to order
ho:tal (m.)	hotel, restaurant
ho:talvo:l (m., sing.)	hotel-keeper or owner
h'endusta:n' (also, Hondustə:n')	Indian(s)
h'endusta:n (m.) (also, h'ondusta:n)	Hindustan, India
h'akun	to be able to
h'apha:zath karin'	to protect, to look after
h'on	to buy
h'ond (m., sing.)	Hindu
h'or	up, upstairs



## 2

## ENGLISH-KASHMIRI

A

able (adj.)	kə:bil
(be) able to (v.)	h'akun
above	p'aṭhikani
absolutely	bilkul
according to	kin', hisa:bi
account	hisa:b̄ (m.)
Achabal	ačhibal (m.), (also, ačhival)
acquaintance (abstract noun)	za:npehča:n (f.)
(to make) acquaintance	za:npehča:n karin'
advice	mašvari (m.)
advise	mašvari d'un
afterwards	pati
again	beyi
ahead	brō:ṭhkun
airmail	eyarme:l
airplane	have:yi:ṭaha:z(i) (m.); ple:n (m.)
all	se:ri: (m.), sa:r'ay (f.)
in all	kul
alright	ačha:, adik'ah
almond	ba:da:m (m.)
alone	kun (m., sing.), kun' (f., sing.)

also	ti
Amarnath (place name)	amarna:th (m.)
Amirakadal	əmr̥a:kədal (m.)
Anantnag (place name)	anathna:g (m.)
and	t̥i
another	b'a:kh
any	kāh
apple	tsū:ṭh (m.)
approximately	lagbag
area	rəkbi (m.)
arrange (v.)	intiza:m karun
Asia	ešya: (m.)
ask (v.)	pr̥itshun
assemble (v.)	samun
assistant	esist̥ant̥
at once	pho:ran, yakhdam

## B

bad	bad
Bandipora (place name)	band̥ipu:r (m.)
bank (of a river, etc.)	boṭh (m.)
basket	ṭu:k̥ir (f.)
bath	šra:n (m.)
(take a) bath (v.)	šra:n karun
be (v.)	a:sun

beans	ra:zámah (f.)
bear (v.)	tša:lun
beautiful	sondar, khu:bsu:rath
because	tík'a:zi
become	banun
bedding (bed-roll)	bistari (m.)
before	brō:ṭh
behind	pet'kin'
bend (n.)	mo:q̄ (m.)
bicycle	bə:skal (m.)
big	boḍ (m.), beḍ (f.)
bill (of money)	no:ṭh (m.)
bill (n.)	bil (f.)
birthday	vohrivo:d (m.), zanāmd'an (m.)
blanket	tša:dar (f.), kamal (f.)
blossoms	po:šiphulay (f.)
boast (v.)	th'akun
boat	na:v (f.)
boatman	hē:z (m.), malī (m.), na:vivo:l (m.)
body	pa:n (m.), šeri:r (m.)
book	kita:b (f.)
both	došivāy, (also, došivay)
bouquet	gond (m.)
box	sondu:kh (m.)

brass	sartal (f.)
bread	tsoṭ (f.)
bride	mahren' (f.)
bring (v.)	anun
(cause to) bring (v.)	anina:vun
brook (n.)	ḡarni
Budhist	bo:d (m.)
bunch (n.)	gond (m.), bod (m.)
bundle	g'əḍ (f., classifier)
bungalow	bengli (m.), (also, bungli)
burn (v.)	za:lun
get burnt (v.)	tot lagun
bus	bas (f.)
business	ka:rɪba:r (m.), bizines (f.)
but	magar
butcher (n.)	puḡ (m.)
buy (v.)	h'on

C

cane (used for basket work)	kə:n' (f., sing.)
car	mo:ṭar (m.), ka:r (f.), mo:ṭar ka:r (f.)
carnival	numə:yiš (f.)
carry (v.)	sa:run, n'un



cave	goph (f.)
cardamom	ə:l (f., sing.)
celebrate (v.)	mana:vun
change (v.)	badila:vun
change (with reference to money)	phuṭivo:t (m.)
charcoal	tsɪn' (f., sing.)
charcoal (live)	t'ongul (m., sing.)
cheese	tsa:man (f.), Hindi-Urdu <u>pani:r</u>
cherry	gila:sɪ (m.)
child	šur (m.)
chilli (red or green)	martsivā:gun (m.)
chinar tree	bu:n' (f.)
cinnamon	da:lči:n (f.)
city	ša:har (m.)
clerk	klə:rɪk
climate	a:bihavah (m.)
climb (v.)	khasun
cloth	kapur (m.)
clothes	palav (m.), poša:kh (m.)
club (n.)	kilab (m.)
coconut	na:rji:l (m.)
cold (weather)	tɪ:r (f.)
color	rang (m.)
colorful	rangida:r
come (v.)	yun

come back (v.)	va:pas yun
come down (v.)	(bɔn) vasun
come up (v.)	(h'or) khasun
command (n.)	hokum (m.)
command (v.)	hokum karun, hokum d'un
comforter	le:ph (f.)
concerning	mutlak
conversation	kath ba:th (f.)
cook (n.)	va:zi (m.)
cook (v.)	ranun
copper	tra:m (m.)
correct (adj.)	ṭhi:kh
craftsman	kə:ri:gar (m.)
cream (crust)	malə:y (f.)
cucumber	lə:r (m.)
cup (n.)	kho:s (m.), kap (m.)
curry	s'un (m.)

D

dak-bungalow	ḍa:kh bungli (m.)
Dal Gate	ḍalge:ṭ (m.)
Dal Lake	ḍal (m.)
dangerous	khatarna:kh
darkness	anigaṭi (f.), anigoṭ (m.)

(become) dark (v.)	anigaṭṭi gatshān', anigoṭ gatshun
daughter	ku:r (f.)
day	doh (m.)
dear	ṭo:ṭh (m., sing.), ṭə:ṭh (f. sing.)
decorate (v.)	saṣa:vun; saṣa:vāṭh karān'
decoration	saṣa:vāṭh (f.)
deep	son (m.), sən' (f.)
Delhi	dil (f.)
deodar (tree)	divādo:r
desire (v.)	yatshun
Devanāgarī (script)	de:vāna:gri: (m.)
dhoti	du:t' (f.)
die (v.)	marun
difference	pharākh (f.)
difficult	muṣkil
difficulty	muṣkili: (f.)
Diwali	de:ve:li: (f.)
do (v.)	karun
doctor (n.)	ḍa:khṭar (m.)
dog	hu:n (m.), hu:n' (f.)
Dogri language	ḍu:gri: (f.)
door	bar (m.), darva:zī (m.)
dozen	darṣan (m.)

(by the) dozen	darʃan(ɨ)va:d
drawer	kha:nɨ (m.)
dress (n.)	poša:kh (m.), palav (m.)
dress (v.)	palav tshinɨn'
drink (v.)	čon
drop (v.)	tra:vun
drop (of a liquid)	ph'or (m.)

E

each	prath
easy	a:sa:n
eat (v.)	kh'on
education	eʃuke:šan (f.)
eggplant	vā:gun (m.)
eight	e:th
eighteen	ardah
eighty	ši:th
eighty-eight	ariši:th
eighty-five	pe:tsiši:th
eighty-four	tsuši:th
eighty-nine	kunɨnamath
eighty-one	akiši:th
eighty-seven	satiši:th
eighty-six	šuši:th
eighty-three	truši:th

eighty-two	dušī:th
electricity	biĵli: (f.)
electric lamp	biĵli: bət' (f.), biĵli: tsō:g (m.)
eleven	kah
embroidery	kə:m (f.)
empty (adj.)	khə:li:
enjoyable	mazida:r
enjoyment	mazi (m.)
English language	angri:zi: (m.)
enough	kə:phi:, s'aṭha:
enter (v.)	atsun
envelope (paper sack)	lipha:phī (m.)
evening	ša:m (m.)
everyone	prath kãh
everything	prath kēh (m.)
expensive	drog (m., sing.), droĵ (f., sing.)

# F

family	šur'bə:ts (m., plu.)
famous	məhšu:r
far	du:r
fast	te:z

fat (adj.)	v'oṭh (m.), v'əṭh (f.)
father	mo:l (m.)
feast (n.)	sa:l (m.)
fennel seed .	bə:d'a:nɪ (m.), (also, bə:d'ɪn)
festival	boḍ doh (m.)
field	mə:da:n (m.), khe:t (m.)
fifteen	pandah
fifty	pantsah
fifty-eight	ariṽanzah
fifty-five	pē:tsiṽanzah
fifty-four	tsuvanzah
fifty-nine	kunihə:ṭh
fifty-one	akiṽanzah
fifty-seven	saṭiṽanzah
fifty-six	ṣuvanzah
fifty-three	truvezah
fifty-two	duvezah
finish (v.)	mṵkila:vun
firewood	z'un (m.)
first (adv.)	gṵḍi
fish (n.)	ga:d (f., sing.)
five	pē:tsh
float (v.)	yi:run
flower	po:š (m.)

flowerbed	po:si <sup>~</sup> qu:r (m.)
food	kh'an (m.)
foot (measure of length)	phu <sup>h</sup> h (m.)
foot (part of body )	khər (m.)
(on) foot	paydal
for	k'ut, khə:tri
forest	ʃangul (m.)
forehead	q'aki (m.)
forty	tsatɿʃih
forty-eight	arɿtə:ʃih
forty-five	pə:tsɿtə:ʃih
forty-four	tsɔyitə:ʃih
forty-nine	kunɿvanzah
forty-one	akɿtə:ʃih
forty-seven	satɿtə:ʃih
forty-six	ʃeyitə:ʃih
forty-three	teyitə:ʃih
forty-two	dɔyitə:ʃih
fountain	phamva:rɿ (m.)
four	tso:r
fourteen	tsɔdah
fragrance	sogand (f.)
freedom	a:zə:di: (f.)
fresh	ta:zi
Friday	ʃokirva:r (f.), ʃumah (m.)

friend	ya:r (m.), v'as (f.), do:st
friendship	ya:ríz (f.), do:sti: (f.)
from	p'aṭhí
fruit	mevî (m.) (also, me:vî)
fruit-seller	mevîvo:l (m.), (also, me:vîvo:l)
full	bərith
Gandarbal (place name)	gã:darbal (m.)
garden	ba:g (m.)
gate	ge:t (m.)
get up (v.)	(thod) vōthun
ginger (dried)	šō:ṭh (f.)
ginger (green)	adrakh (f.)
girl	ku:r (f.)
girl friend	v'as (f.)
give (v.)	d'un
glitter (v.)	zo:tun
go (v.)	gatshun
goddess	bagîvəti: (f.)
gold-leaf	sōnîvarukh (m.)
golf	go:lph (m.)
good (adj.)	ḡa:n
government	sarka:r (m.)
greenery	sabîza:r (m.)
grocer	vo:n' (m.)
grow (in size, age, etc.) (v.)	baḡun
grow (for plants, etc.) (v.)	khasun, bovun, pē:di sapḡun



guest house

gest̥ havis̥ (m.)

H

Habba Kadal (place name)

habi̥ kəd̥il̥ (m.), (also, habi̥  
kəd̥al̥)

hair

va:l̥ (m.), mas̥ (of the head) (m.)

half

oḍ̥ (m.), əḍ̥ (f.)

halva

həlvi̥ (m.)

handful

d̥otsh̥ (f.)

handiwork

kə:m̥ (f.)

happen (v.)

sapdun̥

happy

khɔ̃ʂ̥

Hari Parbat (place name)

parbath̥ (m.)

have (v.)

a:sun̥

have to (v.)

p'on̥

heat (n.)

germi:̥ (f.), tatsar̥ (m.)

heat (v.)

garim̥ karun̥, garima:vun̥

heavy

gɔ̃b̥ (sing.)

height

thazar̥ (m.)

help (n.)

madath̥ (m.)

help (v.)

madath̥ karun̥

here

yeti, yetath̥, yo:r̥, yot̥

high

thod̥ (m., sing.), thəz̥ (f.,  
sing.)

hike (v.)

kohas̥ khasun̥

Hindi language

hendi:̥ (m.)

Hindu	h'ond (m.)
home	garī (m.)
horse	gur (m.)
horseback riding	gur'savə:r' (m.)
hot	tot (m., sing.), garim
hotel	ho:ṭal (m.)
hotel-keeper (owner)	ho:ṭalvo:l (m.)
hour	ganṭi (m.)
house	maka:ni (m.)
houseboat	havasbo:ṭ (m.)
houseboat man (owner)	havasbo:ṭivo:l (m.)
how	kithikan, kithipə:ṭh'
how many	kī:t' (m.), kī:tsi (f.), kəts
how much	ku:t (m.), kī:ts (f.) ko:tah (m.), kə:tsah (f.)
for how much	kī:tis, kəh'
hundred	hath, ṣath
hundreds	hatibəd'
hurry (n.)	ḡaldi: (f.)
hurry (v.)	ḡaldi: kərin'
hut	haṭ (f.)
Hazratbal	hazrathbal (m.)

# I

I (first person, pronoun)	bī
---------------------------	----

ice  
 idol  
 if  
 in  
 insert (v.)  
 inside  
 intestine  
 India  
 Indian

yakh (m.)  
 mu:r̥ti: (f.)  
 agar  
 manz, k'ath  
 tsa:nun  
 andar  
 andram (m.)  
 h'əndusta:n (m.) (also, h'ondusta:n)  
 h'əndustə:n', (also, h'ondustə:n')

# J

jeep  
 journey  
 June

ji:p (f.)  
 saphar (m.)  
 ju:n (m.)

# K

Kashmir  
 the Kashmiri language  
 Kashmiri (adj.)  
 Kashmiris  
 keep (v.)  
 key  
 Khilanmarg (place name)  
 kilogram  
 king

kəʃi:r (f.)  
 kə:ʃur (m.)  
 kə:ʃur (m.), kə:ʃir (f.)  
 kə:ʃir' (m.)  
 thavun  
 kunz (f.)  
 kh'alanmarig (m.)  
 kilo: (m.)  
 ra:zi (m.), pa:dʃah (m.)

Kishtwar (place name)  
 knol-khol (kohlrahi)  
 know (a person)(v.)  
 know (a thing)(v.)  
 Kckarnag (place name)

kaštīva:r (m.)  
 monḍ (f., sing.)  
 za:nun  
 khabar a:sin', za:nun  
 kɔkarna:g (m.)

# L

lac (lakh)  
 lacs (lakhs)  
 Ladakh  
 Ladakhi  
 lake  
 lane  
 language  
 leave (v.)  
 leisure  
 length  
 letter  
 letterbox  
 lift (up) (v.)  
 Lidder (River)  
 like (v.)  
 Lipton (tea)  
 list (n.)  
 little (quantity)

lačh (m.)  
 lačhibəḍ'  
 lada:kh (m.)  
 ladə:kh' (m.)  
 sar (m.), ʃi:l (m.)  
 ko:či (m.)  
 zaba:n (f.)  
 ne:run  
 phursath (f.)  
 ze:čhar (m.)  
 čitḥ' (f.)  
 leṭarboḱs  
 tulun  
 l'ədīr (f.)  
 khoš karun, pasand yun  
 liptan  
 list (m.)  
 kam, kamiy

live (v.)	basun, ro:zun
load (n.)	bo:r (m.)
long	z'u:th (m., sing.), zi:th (f., sing.)
look after (v.)	račhun (m.), račhin' (f.)
lorry	la:ri: (f.)
loss	no:khsa:n (m.)
lotus	pampo:š (m.)
lotus stem, <i>Nymphaea lotus</i>	nadur (m.)
luggage	sa:ma:ni (m.)

M

mail (n.)	da:kh (m.)
mainly	z'a:datar
make (v.)	bana:vun
man	marid (m.)
many	va:r(i)yah
Mattan (place name)	ma:tan (m.)
maund	man (m.)
meat	neni (f.), ma:z (m.)
meat (ground)	matsh (f.)
medicine	davah (m.)
meet	sam(i)khun, me:lun
method	teri:ki (m.)
message	šečh (f.)

mile	mi:l (m.)
milk	o:m dɔd (m.), dɔd (m.)
milkman	dɔdɪvo:l (m.), dɔdɪgu:r (m.)
minute (with reference to time)	minath (m.)
Monday	tsəndɪrva:r (f.)
money	pē:si (m., plu.)
month	r'ath (m.)
monthly	r'atɪva:r
more	z'a:di, beyi
morning	subihan (m.), subuh (m.)
(in the) morning	subihas, subihan
mosque	məʃi:d (f.)
mother	mə:ʃ (f.)
mountain	koh (m.), ba:l (m.), paha:d (z.)
move (v.)	čalun, pakun
Muslim	misarma:n (m.)
mynah (bird)	hə:r (f.)
name (n.)	na:v (m.)
(make a) name (v.)	na:v bana:vun
narcissus	yəmbɪrʒal (f.)
near	nəz'di:kh, niš
need (n.)	zeru:rath
neighborhood	məhli (m.)
new	nov (m.), nəv (f.)

news	khabar (f., sing.), nivz (f., sing.)
newspaper	akhba:r (m.)
night	ra:th (f.)
Nigin Lake	nigl:n (m.)
nine	nav
nineteen	kunivuh
ninety	namath
ninety-eight	arīnamath
ninety-five	pē:tsīnamath
ninety-four	tsunamath
ninety-nine	namīnamath
ninety-one	akīnamath
ninety-seven	satīnamath
ninety-six	šunamath
ninety-three	trunamath
ninety-two	dunamath
Nishat Garden	niša:th ba:g (m.)
no	na
north	šuma:l (m.), votur (m.)
not	ni
notebook	ka:pi: (f.)
now	van'

O

ocean	samandar (m.)
of	sund, hund
old man	buḍi (m.)
on	p'aṭh
one	akh
one-by-one	aki-aki
only	siriph
opera	o:pra: (m.)
or	kinī, ya:
ordinary	mo:mu:li:
our(s)	so:n (m.), sʊ:n' (f.)
outside	n'abar, n'əbrīkani

P

paddy	da:ni (m.)
Pahalgam (place name)	pəhəlga:m (m.)
pair	ʃu:r' (f.), ʃo:rī (m.)
paise	pə:sī (m.)
Pampur (place name)	pō:par (m.)
paper	ka:kaz (m.), pe:par (m.)
paper sack	lipha:phī (m.)
park	pa:r(ī)k (m., f.)
part (adj.)	hisi (m.)
pashmina	pašmi:nī (m.)



pass away (v.)	sərgiːva:s gatshun, janath gatshun, marun
pear	ʔang (m.)
pencil	pensali (m.)
people	lu:kh (m., plu.)
perhaps	ša:yad
permission	iʃa:zath (m.)
(give) permission (v.)	iʃa:zath d'un
the Persian language	pha:rsi: (m.)
person	zon (m.)
pigeon	ko:tur (m.), ko:tir (f.)
pilav, pilaf	pola:vi (m.)
pilgrim	ya:tri: (m.)
Pirpanchal	pi:rpanča:l
place (n.)	ʃa:y (f.)
play (v.)	gindun
poem	kavita: (f.), nazim (f.)
poet	šə:yir (m.)
poetry	šə:yiri: (f.), kavita: (f.)
(compose) poetry (v.)	kavita: karin', šəyri: karin'
police	pulsi (m.), puli:s (m.)
pony	ʔot (m.)
poor (man)	gəri:b
porter	ču:k'dar (m.), ču:ki:da:r (m.)

possible	mumkin
post office	ḍa:kha:ni (m.)
potato	o:luv (m.)
potter	kra:l (m.), krə:ʃ (f.)
preparation	tayə:ri: (f.)
price	ki:math (m.)
print (v.)	čhapa:vun, čha:pun
cause to print (v.)	čhapa:vāna:vun
(be) printed (v.)	čha:pun
prize (n.)	yana:mi (m.)
profit (n.)	phə:ydi (m.)
profit (v.)	phə:ydi va:tun
provision	intiza:m

Q

question (n.)	sava:l (m.)
quickly	ʃal, ʃalʃal
quilt	le:ph (f.)

R

radish	muʃ (f.)
Ramdan (Muslim festival)	ramza:n (m.)
rate (n.)	re:ṭ (m.); (also, re:ṭh)
reach (v.)	va:tun
read (v.)	parun
ready	taya:r

get ready (v.)	taya:r sapdun, taye:ri: karin', taya:r gatshun
really	pəz'pə:th'
receipt	rəsi:d (m.)
receive (v.)	raṭun
reception	riseṣan (f.)
red	vɔzul (m.), vɔziḷ (f.)
region	ala:ki (m.)
register (n.)	raḷaṣṭar (f.)
register (by mail) (v.)	raḷaṣṭri: karin'
religion	mazhab (m.)
remaining	ba:kay
rest (n.)	a:ra:m (m.)
rest (v.)	a:ra:m karun
rice (uncooked)	tomul (m.)
rice (cooked)	baṭi (m.)
road	saḍakh (f.), vath (f.)
room	kamri (m.)
rose	gula:b (m.), gola:b (m.)
rupee	roṭpay (f.)
Russia	ru:s (m.)
sacred place	astha:n (m.), tirith (m.)
sadhu	sa:d (m.)
saffron	kong (m.)
sahib	sa:hb (m.), sa:hab, sa:b

salwar kameez	šilva:r kəmi:z (f.)
saree (sari)	sə:d' (f.)
salary	tarikhah (m.)
salt	nu:n (m.)
Saturday	baṭiva:r (f.)
say (v.)	dapun, vanun
scenery	naza:rī (m.)
scooter	sikuṭar (m.)
script	lipi: (f.)
search (v.)	tshā:ḍun
second	doyum (m.), doyim (f.)
see	vučhun
seem	ba:sun
seer (holy man)	r'oš
seer (measure of weight)	se:r
by the seer	se:rīva:d
sell (v.)	kinun
send (v.)	so:zun
separate (adj.)	alag, alag alag
September	seṭambar (m.)
servant	no:kar (m.), no:krə:n' (f.)
seventeen	sadah
seventy-eight	arīsatath
seventy-five	pē:tsīsatath
seventy-four	tsusatath

seventy-nine	kunišī:th
seventy-one	akīsatath
seventy-seven	satīsatath
seventy-six	šusatath
seventy-three	trusatath
seventy-two	dusatath
Shankracharya	šē:kra:ča:r (m.)
shawl	ša:l (m.)
shawl merchant	ša:līvo:l (m.)
shelf	kha:nī (m.)
shikara	šikə:r' (f.)
ship (n.)	samanderi:ḡaha:zi (m.), sip (m.)
shirt	kəmi:z (f.)
Shivaratri	he:rath (f.)
shoe	khōrba:nī (m.), bu:ṭh (m.)
shop (n.)	duka:n (m.), va:n (m.)
shopkeeper	dunka:nda:r (m.), duka:nda:ren' (f.), va:nīvo:l (m.)
show (v.)	ha:vun
side	taraph (m.)
sightseeing	sə:r (m.)
go sightseeing (v.)	sə:r karun
Sikh	sikh
silver leaf	ropīvarukh (m.)

Sind (River)	s'and (f.)
sing (v.)	g'avun
sir	ʒina:b, mahra:, haz
sister	beni (f.)
sit down (v.)	bihun
sixty	še:th
sixty-eight	arihə:th
sixty-five	pē:tsihə:th
sixty-four	tsuhə:th
sixty-nine	kunīsatath
sixty-one	akihə:th
sixty-seven	satihə:th
sixty-six	śuhə:th
sixty-three	truhə:th
sixty-two	duhə:th
sky	asma:n (m.)
sky blue (adj.)	asmə:n' rang
sleep (v.)	šongun
slide (v.)	khīr tra:vīn'
slowly	va:rī va:rī
small	lɔkuṭ (m.), lɔkīṭ (f.)
smell (n.)	mušikh (f.)
snow	ši:n (m.)
soda bicarbonate	phul (f.)
some	kēh

someday	kuni doh(ɨ)
something	kě:tsha:
sometime	kunivizi, kunisa:ti
son	nečuv (m.)
Sopore (place name)	so:po:r (m.)
sparkle (v.)	čamıkun
speak (v.)	bo:lun
special	kha:s
specially	kha:skar
specimen	nomu:nɨ (m.)
spice	masa:lɨ (m.)
spinach	pa:lakh (f.)
sport (n.)	khe:l (f.)
spring (of water)	na:g (m.), čěsmɨ (m.)
spring (season)	sõ:th (m.), baha:r (m.)
Srinagar (place name)	siri:nagar (m.)
staircase	he:r (f.)
stamp (n.)	ṭikaṭh (f.)
station (n.)	ṣṭe:šan (m.)
stigma (of a flower)	tiḥɨj (f.)
stone	kən' (f.)
stop (v.)	rukun
story	kath (f.)
stream (n.)	na:lɨ (m.), kəl (f.), ṭarnɨ (m.)

stretcher	ḡē:ḡ (f.)
study (v.)	parun
suddenly	yakhdam
sufficient	s'aṭha:, kə:phi:
sugar	mədre:r (m.)
summer	r'atiko:l (m.)
Sunday	a:thva:r (f.)
surely	zoru:r (also, zəru:r)
surface (n.)	sarphe:s (f.)
sweetmeat	miṭhə:y (f.)
sweetmeat seller	halivo:y (m.), miṭha:yivo:l (f.)
swim (v.)	tshā:ṭh va:yin'
swimming	tshā:ṭh (f.)

T

table	ṭe:bīl (m.)
take (away)	n'un
talk (v.)	kath karin'
talk nonsense (v.)	bakun
tall	thod (m., sing.), thəz (f., sing.)
Tangmarg (place name)	ṭangimarig (m.)
taxi	ṭeksi: (f.)
taxi driver	ṭeksi:vo:l (m.)
tea	ča:y (f.)



teach (v.)	parna:vun, hečhina:vun
teacher	ti:čar
tea-stall	ča:yiva:n (m.)
tea vendor	ča:yivo:l (m.)
television	telivižan (m.)
tell (v.)	vanun, dapun
temple	mandar (m.)
ten	dəh
tent	khi:mi (m.)
than	khɔti
thank you	šukriya:
that	su, hu (m.), so, ho (f.)
then	teli
there	tot, to:r, ot, tati
these days	azkal
thing	či:z (m.)
think	sō:čun
thirteen	truvah
thirty	triḥ
thirty-eight	ariṭriḥ
thirty-five	pē:tsiṭriḥ
thirty-four	tsɔyitrḥ
thirty-nine	kunite:jiḥ
thirty-one	akiṭriḥ

thirty-seven	satitrih
thirty-six	šeyitrih
thirty-three	teyitrih
thirty-two	dojitrih
those	tim (m.), timi (f.)
this	yi
three	tre
thousand	sa:s (m.)
thousands	sa:sibəd'
Thursday	brasva:r (f.)
time (n.)	ka:l (m.), vakhit (m.)
tip (n.)	bakhšiš (f.)
today	az
together	yagjah
tomorrow	pagah
tongawallah	ṭā:givo:l (m.)
tourist	viziṭar, ṭu:rist
tourist house	ṭu:rist hav(i)s (m.)
trade (n.)	ka:rība:r (m.)
train (n.)	re:l (f.)
translate (v.)	tarjami karun
translation	tarjami (m.)
tree	kul (m.)
trout (fish)	ṭro:ṭh (m.)
truck	ṭrak (f.)

Tuesday	bomva:r (f.)
tumbler	gila:sɨ (m.)
turmeric	l'edɨr (f.)
turnip	gogɨʃ (f.)
twenty	vuh
twenty-eight	aθho:vuh
twenty-five	pɨntsɨh
twenty-four	tso:vuh
twenty-nine	kunɨtrɨh
twenty-one	akɨvuh
twenty-seven	sato:vuh
twenty-six	ʃatɨvuh
twenty-three	tro:vuh
twenty-two	zɨto:vuh
two	zɨ

# U

under	tal
United States of America	amri:kah (m.)
university	yuniɨvɨrsɨti:
up	h'or
up to	ta:n', ta:m
Urdu language	ordu: (m.)
be of use (v.)	ka:mi yun, ka:mi lagun
utensil	ba:nɨ (m.)

V

value (v.)	kadār karun
vegetable	sabzi: (f.)
vegetable-seller	dā:ḍur (m.), dā:dren' (f.)
vehicle	gē:ḍ' (f.)
very	baḍī, s'aṭha:
Vicharnag (place name)	v'atsa:rna:g (m.)
village	ga:m (m.)
Vitasta River	v'atasta: (f.), v'ath (f.)
volume (of a book)	ḡild (m.)

W

walk (v.)	pakun
wall	lab (f.)
warm (adj.)	garim
warm (v.)	vuśina:vun
washerman	dob (m.)
water	po:n' (m.), a:b (m.)
waterfall	a:bśa:r (f.)
water chestnut	go:r (m., sing.)
wave (n.)	malakh (f.)
we	əs'
wear (v.)	tshinun
wedding	khā:dar (m.)

Wednesday	bodva:r (f.)
week	haphtī (m.)
weigh (v.)	to:lun
weir	vi:r (m.)
well	va:ray
what	k'ah, k'a:
when	kar
where	kati, kot, yot
where (to)	kot
which	kus (m.), kosi (f.)
white	saphe:d
who	kus (m., sing.), kosi (f., sing.)
whosoever	yus kāh (m.), yosi kāh (f.)
why	k'a:zi
wide	khōl (m., sing.)
width	khaḥar (m.)
winter	vandi (m.)
with	si:t', sa:n
without	bagə:r
woman	zana:n(i) (f.)
work (n.)	kə:m (f.)
world	duniyah (m.), samsa:r (m.)
worship (n.)	pu:zah, Hindi <u>pu:ḥa:</u>

worship (v.)	pu:zah karin'
worth	la:yakh
worth seeing	vučhun la:yakh
write (v.)	le:khun
Wular Lake	volur (m.)

Y

yard (measure of length)	gaz (m.)
year	vari: (m.)
yellow	l'odur (m.), l'ədir (f.)
yes	a:
yesterday	ra:th
yogurt	za:mut dōd
you	toh' (honorific), tsi (familiar)
your(s)	tuhund (m., sing.), } (honor.) tuhinz (f., sing.) } co:n (m., sing.) } (familiar) cə:n' (f., sing.) }

## 3

## A PARTIAL LIST OF ENGLISH LOAN WORDS IN KASHMIRI

airmail	eyarme:l
airplane	ple:n (m.)
America	amri:kah (m.)
Asia	ešya: (m.)
assistant	əsistənt
bicycle	bə:skal (m.)
bill	bil (f.)
blank verse	blē:kvers (m.)
bus	bas (f.)
business	bizines (f.)
car	ka:r (f.), mo:tar (m.)
clerk	klərɪk (m.)
club	klab (m.)
degree	ɖigri: (f.)
department	ɖipa:tment (m.)
December	ɖesambar (m.)
director	ɖar'aktar
doctor	ɖa:khɖar
education	aʃjuke:šan (f.)(also, eʃjuke:šan)
folkstyle	pho:ksɖayl (m.)
foot (measure of length)	phuɖh (m.)
gate	ge:t (m.)

golf	go:lph (m.)
guest house	gešt hav(ĩ)s (m.)
hotel	ho:tal (m.)
houseboat	havasbo:t (m.)
hut	haṭ (f.)
jeep	ʃi:p (f.)
kilogram	kilo: (m.)
Lipton (tea)	liptan
list	list (m.)
lorry	la:ri: (f.)
member	membar
mile	mi:l (m.)
minute (with reference to time)	minath (m.)
news	nivz (f., sing.)
paper	pe:par (m.)
park	pa:r(ĩ)k (m.f.)
pencil	pensali (m.)
police	puli:s (m.), pulsĩ (m.)
rate (n.)	re:t(h) (m.)
reception	risepšan (f.)
register (n.)	raʃaṣtar (f.)
scooter	sĩku:tar (m.)
September	septembar (m.)
ship (m.)	šip (m.)
station (n.)	šte:šan (m.)
surface (n.)	sarphe:s (f.)
table	te:bĩl (m.)



taxi	teksi: (f.)
teacher	ti:čar
television	teliviŋan (m.)
tourist	tu:rist (m.)
tourist house	tu:rist hav(ɨ)s (m.)
trout (fish)	tro:th (ga:d) (f.)
truck	trak (f.)
United States of America	amri:kah (m.)
university	yuniversti: (f.)
weir	vi:r (m.)



## GLOSSARY OF SELECTED TERMS USED IN THIS MANUAL

COLLOCATION is the term used for the co-occurrence of items which tend to habitually associate with each other, and which have mutual expectancy, e.g. English silly ass, Kashmiri sɔnɪgobur. In these examples silly COLLOCATES with ass and sɔnɪ COLLOCATES with gobur.

CONTEXT (CONTEXTUAL) refers to the situation in the external world in which a linguistic item has a meaning. In linguistic literature the term *context of situation* has also been used in this sense.

LEXICAL ITEM is a grammatically and semantically definable unit of language. It is generally a word.

LEXICAL SET is a set of lexical items which are relevant in a particular context, such as items of food or items used in a register (see below). A lexical set may also be described as a group of words which have an identical range of collocation.

REGISTER refers to a restricted language defined in terms of its specific function. It is restricted by the nature of its subject matter (e.g. legal register, scientific register) and also in terms of its formal characteristics.



## SUGGESTIONS FOR FURTHER READING

The following list includes some basic books on Kashmiri language, culture, literature, and history. Those who are primarily interested in the Kashmiri language will find detailed bibliographies in Kachru (1969a and 1969b).

- Bamzai, P.N.K. 1962. A History of Kashmir. Delhi.
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- . 1969. Studies in Kashmiri. Srinagar.
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from the Earliest Times to Our Own, 2 vols. Lahore.
- Wilson, H.H. 1960. The Hindu History of Kashmir. Calcutta.

# ERRATA

In the following pages we have listed some of the more important typographical errors and other corrections. It would be useful if these changes are made in the text at the outset so that confusion is avoided.

Page no.	line	for	read
xli	2	baḍshah	baḍśah
26	19	'plower'	'flower'
314	13	'Yes I speak only Kashmiri.'	"Do you speak only Kashmiri?"

After this line insert:

mohnā: ahansə:, bi čhus siriph kə:śur bo:la:n?  
Yes, I speak only Kashmiri.

326	12	prītshān'	prītshān'
330	2	kəśir'	kə:śir'
339	9	k'aṭh	k'ath
347	The captions under the following illustrations on this page should read as follows:		



ro:ganjō:s



gōśta:bi

349	7	kismi kismiči	kismi kismiči
352	16	ga:đi	ga:đi
360	14	kohas khasun	kohas khasun
371	8	khos karun.	khos karun?
371	11	pasand yiva:n.	pasand yiva:n?
371	14	khos yiva:n.	khos yiva:n?
372	5	damio:lav	damio:lav
372	10	ti	ti
380	14	embra:kedli	embra:kedli
382	15	gatsi	gatshi
385	8	thi:kh	thi:kh
397	12	kimath	ki:math
402	24	kāgir	kā:gir
405	10	pē:tsh šē	pē:tsh šē
405	16	ē:th dēh	ē:th dēh
409	4	kunivizi	kunivizi
409	7	kunivizi	kunivizi
411	6	česhmay	česhmay
415	13	dal	dal
415	14	məhsu:r	məhsu:r
423	2	anigati gatshin'	anigati gatshin'
424	10	dopmavi hasē:	dopmavi hēsē:,
424	12	ahanse:	ahanse:,
429	4	sirinagri	siri:nagri
440	16	s'atha:	s'aṭha:
440	17	kithkan	kithikan
451	8	gatasha:n	gatsha:n
454	1	godī	gōdī
456	1	lōdir'	l'ōdir
460	13	kəm	kə:m
464	4	tradiational	traditional
468	3	ahanse:	ahanse:,
468	10	ahanhaz	ahanhaz,



468	12	the <u>k'amkha:b</u> ...	yes, the <u>k'amkha:b</u> ....
474	22	tsā:dun	tshā:ḡun
477	4	Hazaratbal	Hazratbal
481	3	na haz	na haz,
484	13	kurs'ān	kurs'an
488	9	add <u>bad(ī)la:vun</u> to the list	
492	2	tā:ngī	ṭāḡī
495	13	bandīla:vun	bad(ī)la:vun
500	12	tsū:th'	tsū:ṭh'
502	1	<u>halva</u>	<u>halva:</u>
512	4	thazīraz	thazīras
520	1	lōdkī	lōḡkī
524	11	badī	baḡī
525	14	lu:k	lu:kh
536	12	me:lav	me:lay
540	19	tsu:th'	tsū:ṭh'
541	5	havə:yi	havə:yi:
541	7	sirinagar	siri:nagar
541	11	pə:th'	pə:ṭh'
542	15	ladkī	laḡkī
543	4	ni	nī
550	17	ya	ya:
553	14	kəṣī:r	<u>kəṣī:r</u>
554	1	ni:lina:gan	ni:līna:gan
560	9	ṭu:rist	ṭu:rist
561	15	chashmaishahi	Chashma Shahi
562	8	waternuts	water chestnuts
563	9	waternuts	water chestnuts
566	10	sirinagras	siri:nagras

576	18	banerith	bane:vith
590	13	lengu:ti	lengu:ṭi
592	13	yapə:r	yapə:r'
602	1	khə:ṭri	khə:trī
602	12	zə:nikədal	zə:nikədal
604	4	s'atha:	s'aṭha:
604	12	s'atha:	s'aṭha:
614	4	p'aṭhi	p'aṭhi
640	20	nandir'oš	nandir'oš
642	7	nandir'oš	nandir'oš
642	12	trih	trih
642	15	khani	kh'ani
644	13	sirinagras	siri:nagras
648	8	kə:šir	kə:šir'
658	13	si:t	si:t'
660	22	dili.	dili
668	17	šə:yri	šə:yri:
676	15	šō:ti:	šē:ti:
684	9	vučhiv:	vučhiv
684	16	ču:	ču
686	16	vučhiv:	vučhiv
688	2	vučhiv:	vučhiv
688	10	kur'k'ah:	kur'k'ah
688	19	əsiṭantṭ	əsisṭantṭ
699	4	<u>Lallā - Vākyāni</u>	<u>Lallā - Vākyāni</u>
699	5	<u>Lallā</u>	<u>Lallā</u>
735	11	raddish	radish

















